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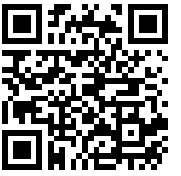

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A GRAMMAR

OF THE

ARABIC LANGUAGE

BY W. WRIGHT.

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7. 10. 324

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A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

From the German of Caspari,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

W. WRIGHT, LL.D.,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE,
AND FELLOW OF QUEENS' COLLEGE.

Second Edition, Revised and greatly Enlarged.

VOL. I.

LONDON :
FREDERIC NORGATE,
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LONDON:
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TO

DR. H. L. FLEISCHER,

PROFESSOR OF ORIENTAL LANGUAGES

IN THE UNIVERSITY OF LEIPZIG,

THIS WORK IS DEDICATED

AS A SMALL MARK OF ESTEEM FOR A GREAT SCHOLAR

AND OF AFFECTION FOR A TRUE FRIEND.

هديّة العبد على قدره

والفضل ان يقبلها السيّدُ

فالعين مع تعظيم مقدارها

تقبل ما يهدى لها المرودُ ۞

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PREFACE.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the *'Alfīya* (الألفية) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aḳīl (ed. Dieterici, 1851, and the Beirūt edition of 1872); the *Mufaṣṣal* (المفصل) of 'el-Zamaḫśarī (ed. Broch, 1859); and the *Lāmīyatu 'l-'Af'āl* (لامية الافعال) of 'Ibn Mālik, with the Commentary of his son Badru 'l-dīn (ed. Volck, 1866). Of recent native works I have diligently used the *Miṣbāḥu 'l-Ṭālib fī Baḥṭi 'l-Maṭālib* (مصباح الطالب في بحث المطالب), that is, the *Baḥṭu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirūt, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled

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Miftāḥu 'l-Miṣbāḥ (مِفْتَاحُ ٱلْمِصْبَاحِ, second edition, Beirūt, 1867); and Nāṣīf 'el-Yāziǵī's *Faṣlu 'l-Ḫiṭāb* (فَصْلُ ٱلْخِطَابِ, second edition, Beirūt, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguæ Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. I., 1813); which last, however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (Lärokurs i Arabiska Språket, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359), have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke,

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Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages — Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac) — are as closely connected with each other as the Romance languages — Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic, — but especially the former, — have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian,* as it appears in even the oldest inscriptions, seem to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

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copies. My friend and former schoolfellow, Mr. D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,
1*st July*, 1874.

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CORRIGENDA.

§. 7, rem. *d*. Here should be mentioned the word اَلرِّبْوا, رِبًوا, *usury*, so written in the Ḳor'ān instead of اَلرِّبَا, رِبًا.

§. 14, *b*, rem. *b*. Read: "Similarly we find إِلَّا for إِن لَّا (*if not*), إِمَّا for إِن مَّا (*if*, with redundant مَا), and occasionally أَمَّا for أَن مَّا (*that*, with redundant مَا)."

§. 31. Read: "that the antepenult is long by nature or position."

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PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from right to left. The letters of the alphabet (حُرُوفُ ٱلْهِجَاءِ, حُرُوفُ ٱلتَّهَجِّي, ٱلْحُرُوفُ ٱلْهِجَائِيَّةُ, or حُرُوفُ ٱلْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see §. 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
أَلِفٌ Ălif.	ا	ـا	. . .	. . .	1
بَاءٌ Bā.	ب	ـب	بـ	بـ	2
تَاءٌ Tā.	ت	ـت	تـ	تـ	400
ثَاءٌ Ṯā.	ث	ـث	ثـ	ثـ	500
جِيمٌ Ǧīm.	ج	ـج	جـ	جـ	3
حَاءٌ Ḥā.	ح	ـح	حـ	حـ	8
خَاءٌ Ḫā.	خ	ـخ	خـ	خـ	600
دَالٌ Dāl.	د	ـد	. . .	. . .	4
ذَالٌ Ḏāl.	ذ	ـذ	. . .	. . .	700

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NAME.	FIGURE.				NUMERICAL VALUE.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
رَاءٌ Rā.	ر	ـر	ر...	ـر...	200
زَاى (زَاءٌ) Zāy.	ز	ـز	ز...	ـز...	7
سِين Sīn.	س	ـس	سـ	ـسـ	60
شِين Śīn.	ش	ـش	شـ	ـشـ	300
صَاد Ṣād.	ص	ـص	صـ	ـصـ	90
ضَاد Ḍād.	ض	ـض	ضـ	ـضـ	800
طَاءٌ Ṭā.	ط	ـط	طـ	ـطـ	9
ظَاءٌ Ẓā.	ظ	ـظ	ظـ	ـظـ	900
عَين ʻAin.	ع	ـع	عـ	ـعـ	70
غَين Ġain.	غ	ـغ	غـ	ـغـ	1000
فَاءٌ Fā.	ف	ـف	فـ	ـفـ	80
قَاف Ḳāf.	ق	ـق	قـ	ـقـ	100
كَاف Kāf.	ك	ـك	كـ	ـكـ	20
لَام Lām.	ل	ـل	لـ	ـلـ	30
مِيم Mīm.	م	ـم	مـ	ـمـ	40
نُون Nūn.	ن	ـن	نـ	ـنـ	50
هَاءٌ Hā.	ه	ـه	هـ	ـهـ	5
وَاو Wāw.	و	ـو	و...	ـو...	6
يَاءٌ Yā.	ى	ـى	يـ	ـيـ	10

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Rem. *a.* ا in connection with a preceding ل forms the figures ﻻ, ﻷ, ﻹ. This combination is called *lām-ĕlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ى. The object of it is merely to distinguish ĕlif as the long vowel *ā*, §. 3, from ĕlif as the spiritus lenis (ĕlif with hèmza, أ, §. 15).

Rem. *b.* The order of the letters ء and و is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ة و لا ى

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ڢ ڤ *f*, but ڧ ڨ *k*. At the end of a word these points are usually omitted, ـﻪ, ى.

Rem. *c.* In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

ﭐ *bḥ.*	ﭑ *sḥ.*	ﭙ *fy.*
ﭒ *tḥ.*	ﭕ *ḍḥ.*	ﭛ *lǵ.*
ﭓ *ǵḥ.*	ﭗ *ǵ.*	ﭜ *lmḥ.*
ﭔ *ḥǵǵ.*	ﭞ *fḥ.*	ﭟ *yḥ.*

Rem. *d.* Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نُقَطٌ), are divided by the grammarians into اَلْحُرُوفُ الْمُهْمَلَةُ, *the loose* or *free*, i.e. *unpointed, letters*, and اَلْحُرُوفُ الْمُعْجَمَةُ, *the bolted* or *fastened*, i.e. *pointed, letters*. To the former class belong ح, د, ر, س, ص, ط and ع; to the latter خ, ذ, ز, ش, ض, ظ and غ. The letters ب, ت, ث and ى are generally distinguished as follows.

ب is called اَلْبَاءُ الْمُوَحَّدَةُ, *the ب with one point* (ب);

ت .. .. اَلتَّاءُ الْمُثَنَّاةُ مِنْ فَوْقِهَا, *the ب with two points above* (ت);

ى .. .. اَلْيَاءُ الْمُثَنَّاةُ مِنْ تَحْتِهَا, *the ب with two points below* (ى);

ث .. .. اَلثَّاءُ الْمُثَلَّثَةُ, *the ب with three points* (ث).

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The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ح ج خ; د ذ; ر ز; س ش; ص ض; ط ظ; ع غ; etc. Also ه or ة by way of distinction from ة.

REM. *e.* The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

اَلْحُرُوفُ ٱلشَّفَوِيَّةُ or اَلشَّفَهِيَّةُ, the labials (شَفَةٌ *a lip*), ب ف م و.

اَلْحُرُوفُ ٱللِّثَوِيَّةُ, the gingivals, ث ذ ظ, in uttering which the tongue is pressed against the gum (اَللِّثَةُ).

اَلْحُرُوفُ ٱلْأَسَلِيَّةُ, the sibilants س ز ص, which are pronounced with the tip of the tongue (اَلْأَسَلَةُ).

اَلْحُرُوفُ ٱلذَّلَقِيَّةُ or اَلذَّوْلَقِيَّةُ, the liquids ر ل ن, which are pronounced with the extremity of the tongue (اَلذَّلَقُ or اَلذَّوْلَقُ).

اَلْحُرُوفُ ٱلشَّجْرِيَّةُ, the letters ش ج ض, which are uttered through the open orifice of the lips (اَلشَّجْرُ).

اَلْحُرُوفُ ٱلنِّطَعِيَّةُ or اَلنِّطَعِيَّةُ, the letters ت د ط, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (اَلنِّطَعُ or اَلنِّطْعُ).

اَلْحَرْفَانِ ٱللَّهَوِيَّتَانِ, the letters ك and ق, in uttering which the uvula (اَللَّهَاةُ) is brought into play.

اَلْحُرُوفُ ٱلْحَلْقِيَّةُ or حُرُوفُ ٱلْحَلْقِ, the gutturals, ء أ ه خ ح ع غ.

The letters ا و ى are called اَلْحُرُوفُ ٱللَّيِّنَةُ or حُرُوفُ ٱللِّينِ, *the soft letters*, and حُرُوفُ ٱلْعِلَّةِ, *the weak letters*.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, however, enable the learner to approximate to their sounds.

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ا with *hèmza* (أ, إ, see §. 15) is the *spiritus lenis* of the Greeks, the א of the Hebrews (as in אָמַר, זְאֵב, תְּאַלָּף). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*.

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. ג, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate, stronger than ء, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded like the δ of the modern Greeks, or *th* in *that, with*. The Turks and Persians usually convert it into *z*.

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit, mist*; ش, *sh* in *shut*.

ص, the Heb. צ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*.

ط, the Heb. ט, is a strongly articulated palatal *t*.

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ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض. The Turks and Persians change it into a common *z*.

ع, the Heb. ע, is a strong (but to Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grasséyé*, are approximations to it.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a hard *g*; whilst in Syria it is vulgarly confounded with ĕlif hèmzatum, as *'ultu, ya'ūlu,* for *ḳultu, yaḳūlu.*

ك, ل, م, and ن, are exactly our *k, l, m, n.* When immediately followed by the letter ب, without any vowel coming between them, ن takes the sound of *m*: as جَنْب *ǵèmb,* عَنْبَر *'ambar,* شَنْبَاء *śèmbā'u,* not *ǵènb, 'anbar, śènbā'u.*

ه is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e. g. هُم *hum,* أَهْلَكَ *ăhlaka.* In the grammatical termination ـَه, the dotted ه is pronounced like ت, *t*).*

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* In point of fact, this figure ه is merely a compromise between the ancient ـَت (Heb. ת ַ, ת ָ), the old pausal ـَه (*ah*), and the modern ه (Heb. ה ָ), in which last the ه is silent.

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و and ى are precisely our *w* and *y*. The Turks and Persians usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hèmza*, see §. 1, rem. *a*, and §. 15) for *ā*, ى for *ī* and *ai*, و for *ū* and *au*. E. g., لا *lā*, فى *fī*, كى *kai*, ذو *ḏū*, لو *lau*.

4. At a later period the following signs were invented to express the short vowels.

a) ـَ *fèṯḥ* (فتح) or *fèṯḥa* (فتحة), *a*, *è* (as in *pet*), *e* (nearly the French *e muet*); e. g. خلق *ḫalaḳa*, شمس *śèmsun*, كريم *kerīmun*.

b) ـِ *kèsr* (كسر) or *kèsra* (كسرة), *i* (as in *pin*), *ì* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e. g. بِهِ *bihi*, اقط *àḳìṭun*.

c) ـُ *ḍamm* (ضم) or *ḍamma* (ضمة), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e. g. لهُ *lahu*, حجّة *ḥöǧǧètun*, عُمر *'ömrun*.

Rem. *a*. The distinction between the names *fèṯḥ*, *kèsr*, *ḍamm*, and *fèṯḥa*, *kèsra*, *ḍamma*, is that the former denote the *sounds a*, *i*, *u*, the latter the *marks* ـَ, ـِ, ـُ. Compare the Hebrew פַּתַח, שֶׁבֶר, and קִבּוּץ. ـُ is a small و.

Rem. *b*. A vowel is called حَرَكَة, *a motion*, plur. حَرَكَات; its mark is termed شَكْل, *form* or *figure*, plur. أَشْكَال or شُكُول.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker con-

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sonants, into *è, e, ì, o,* or *ö,* can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner.

a) When preceded or followed by the strong gutturals خ ح غ ع, or the emphatic consonants ق ظ ط ض ص, fètḥa is pronounced as *a,* though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *å*; e. g. خمر *ḥamrun,* لعب *laʿbun,* بقى *båḳìya,* صدر *ṣådrun.* Under the same circumstances kèsra is pronounced as *ì*, e. g. علم *ʿìlmun,* سحر *sìḥrun,* قشر *ḳìśrun;* whilst ḍamma assumes the sound of an obscure *o,* inclining with the gutturals (especially ح and ع) to *ö*; e. g. لطف *laṭofa,* لطف *loṭfun,* حسن *ḥosnun* or *ḥösnun,* رعب *roʿbun,* عمر *ʿömrun.*

b) In shut syllables, in which there are neither guttural nor emphatic consonants,—and in open syllables, which neither commence with, nor immediately precede, one of those letters,—fètḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat, cap,* e. g. كتبت *katabta,* اكبر *ʾakbaru;* or it becomes a simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e. g. بل *bèl,* مركب *mèrkèbun,* سمك *sèmèkun,* سمين *semīnun,* مدينة *medīnètun.* It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e. g. جرّ *ǧarratun,* مرّ *marratun,* غارّ *ǧāratun,* صورّ *ṣūratun;* and also in general at the end of a word.

6. The long vowels *ā, ī, ū,* are indicated by placing the

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marks of the short vowels before the letters ا, ى, and و, respectively, e.g. قَالَ *ḳāla*, بِيعَ *bīʿa*, سُوقٌ *sūḳun*; in which case these letters are called حُرُوفُ المَدِّ, *literae productionis*, "letters of prolongation." The combinations ـِي and ـُو must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants ـُو inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طُورٌ, طِينٌ, nearly *ṭōrun*, *ṭūnun*.

Rem. *a.* *ā* was at first more rarely marked than the other long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fètḥa; e. g. اَللّٰهُ, اَلرَّحْمٰنُ, إِبْرٰهِيمُ, إِسْحٰقُ, هٰرُونُ, اَلْمَلٰئِكَةُ, اَلسَّمٰوَاتُ, اَلْقِيٰمَةُ, لٰكِنْ or لَكِنَّ, لٰكَ, ذٰلِكَ, هٰهُنَا, هٰذَا, هٰكَذَا. More exactly, however, the fètḥa should be written perpendicularly in this case, so as to resemble a small ălif; e. g. اَللّٰهُ, اَلرَّحْمٰنُ, اَلْمَلٰئِكَةُ, اَلسَّمٰوَاتُ, اَلْقِيٰمَةُ (*the resurrection*, to be carefully distinguished from اَلْقِيمَةُ *ăl-ḳīmètu*, *price, value*), هٰهُنَا, ذٰلِكَ. The words ثَلَاثٌ, ثَلَاثَةٌ, and ثَلَاثُونَ, are also frequently written defectively ثَلْثٌ, ثَلْثَةٌ, ثَلْثُونَ; and occasionally some other vocables, such as ثَمْنِيَةٌ and ثَمْنُونَ; تَبْرَكَ and تَعْلَى; رَمْضٰنُ, سُلَيْمٰنُ, and other proper names ending in ـَانُ; اَلشَّيْطٰنُ; مُعٰوِيَةُ; خٰلِدٌ, مٰلِكٌ, اَلْحٰرِثُ, اَلْقٰسِمُ, and other proper names of the forms فَاعِلٌ and اَلْفَاعِلُ; دِينَارٌ; etc. This is more common in Maġribī Mss. than in others.—The long vowel *ī* is in a very few instances written defectively at the end of a word, e. g. اَلْخَافِ, *ăl-Ḫāfī*, اَلْعَاصِ, *ăl-ʿĀṣī*, حُذَيْفَةُ بْنُ اَلْيَمَانِ, *Ḥoḏèifètu 'bnu 'l-Yèmānī*, for اَلْخَافِي, اَلْعَاصِي, اَلْيَمَانِي; اَلْمُهْتَدِ for اَلْمُهْتَدِي.

Rem. *b.* The letter ه, preceded by ḍamma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e. g. قَارْلُه, *Carlo*; دُونْ بِطْرُه, *Don Pedro*; وَادِي آرُه, *the river Guadiaro*.

Rem. *c.* The sound of ا inclines, in later times and in certain localities, from *ā* to *ē*, just as that of fètḥa does from *a* to *è* (see §. 4, *a*, and §. 5, *b*). This change is called اَلْإِمَالَةُ, *ăl-'imāla*, the "deflection" of the sound of *a* and *ā* towards that

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of *i* and *ī*. The Maġribī Arabs actually pronounce *ā* in many cases as *ī*. Hence رِكَابٌ *rikāb*, لٰكِنْ *lākin*, بَابٌ *bāb*, لِسَانٌ *lisān*, are sounded *rikēb*, *lēkin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written بَاجَه, جَيَّان, قَنَالِش, لَبْرَالَه.

7. ا corresponds to fètḥa, ى to kèsra, and و to ḍamma; whence ا is called أُخْتُ الْفَتْحَةِ, *the sister of fètḥa*, ى, أُخْتُ الْكَسْرَةِ, *the sister of kèsra*, and و, أُخْتُ الضَّمَّةِ, *the sister of ḍamma*. Fètḥa before ى and و forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e. g. صَيْفٌ *ṣaifun*, خَوْفٌ *ḫaufun*; but after the other letters become nearly *ē* (Heb. ◌ֵ) and *ō* (Heb. ◌ֹ), e. g. سَيْفٌ *sēfun*, مَوْتٌ *mōtun* (almost *sēfun*, *mōtun*).

REM. *a*. After و at the end of a word, both when preceded by ḍamma and by fètḥa, ا is often written, particularly in the plural of verbs; e. g. يَغْزُوا, رَمَوْا, نَصَرُوا. This ا, in itself quite superfluous (ĕlif otiosum), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ *and*. In the oldest Mss. it is usually wanting. It is called أَلِفُ الْوِقَايَةِ, *the guarding ĕlif*, or الْأَلِفُ الْفَاصِلَةُ, *the separating ĕlif*.

REM. *b*. ى at the end of a word after a fètḥa is pronounced like ا, e. g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā*, and is called, like ا itself in the same position (e. g. بَهْنَسَا *Bèhnesā*, غَزَا *ġazā*), الْأَلِفُ الْمَقْصُورَةُ, *the ĕlif that can be abbreviated*, in contradistinction to *the lengthened ĕlif*, الْأَلِفُ الْمَمْدُودَةُ (see §. 22 and §. 23, rem. *a*), which is protected by hèmza. It receives this name because, when it comes in contact with a *hèmza conjunctionis* (see §. 19, rem. *f*), it is shortened in pronunciation before the following consonant, as are the و and ى in أَبُو and أَبِي before الْوَزِيرِ (see §. 20, *b*).

REM. *c*. If a pronominal suffix be added to a word ending in ـَى, the ى is sometimes retained according to old custom, as in رَمَيْهُ or رَمَيْهُ, but it is commonly changed into ا, as رَمَاهُ.

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Rem. *d.* In some words ending in ا we often find ـَوة and ـَية instead of ـَا, as حَيَوةٌ or حَيْوةٌ, صَلَوةٌ or صَلْوةٌ, زَكَوةٌ or زَكْوةٌ, تَوْرِيَةٌ or تَوْرِيْةٌ; according to which older mode of writing we ought to pronounce the ـَا nearly as *ā* or *ē*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ـً *an*, ـٍ *in*, ـٌ or ـٌٰ *un*. This is called اَلتَّنْوِيْن, the *tènwīn* or "nunation" (from the name of the letter ن *nūn*), and takes place only at the end of a word; e. g. مَدِيْنَةً *medīnètan*, بِنْتٍ *bintin*, مَالٌ *mālun*. See §. 308.

Rem. *a.* ـً takes an ا after all the consonants except ة; as بَابًا, رِيحًا, but خَلِيْفَةً. However, when it precedes a ى, no ا is written, as in هُدًى; nor, according to the older orthography, when it accompanies a hèmza, as in شَيْءٌ, for which we more usually find شَيْئًا. This ēlif in no way affects the quantity of the vowel, which is always short: *bābăn*, *rīḥăn*.

Rem. *b.* To one word و is added, without in any way affecting the sound of the tènwīn, viz. to the proper name عَمْرٌو *'Amr* (not *'Amrū*), genit. عَمْرٍو, accus. عَمْرًا, rarely عَمْرَوًا, so written to distinguish it from another proper name that has the same radical letters, viz. عُمَرُ *'Omar*, genit. and accus. عُمَرَ. The و of عَمْرٌو and عَمْرٍو is, however, often neglected in old manuscripts.

III. OTHER ORTHOGRAPHIC SIGNS.

A. *Gèzma or Sukūn.*

9. *Gèzma*, جَزْمٌ or جَزْمَةٌ (*amputation*), ـْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e. g. بَلْ *bèl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفْسَفْ *sèfsèfa*, قُرْاٰنُ *ḳor-'ānun* (not *ḳo-rānun*). It corresponds therefore to the *Shĕvā quiescens* of the Hebrew, with which its other name سُكُوْنٌ, *rest*, coincides.

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REM. *a.* A letter which has no following vowel is called حَرْفٌ سَاكِنٌ, *a quiescent letter*, as opposed to حَرْفٌ مُتَحَرِّكٌ, *a movent letter*. See §. 4, rem. *b*.

REM. *b.* Letters that are assimilated to a following letter, which receives in consequence the *tèšdīd* or mark of doubling (see §. 11 and §. 14), are retained in writing, but not marked with a *ġèzma*; e. g. أَرَدْتَّ مِن رَّبِّهِ, الرَّحْمٰن not أَرَدْتَّ مِنْ رَّبِّهِ, اَلرَّحْمٰن.

REM. *c.* The same distinction exists between the words *ġèzm* and *ġèzma*, as between *fèth* and *fètha*, etc. (see §. 4, rem. *a*).

10. ى and و, when they form a diphthong with fètha, are marked with a ġèzma, as لَيْل, يَوْم; but when they stand for *ĕlif productionis* they do not take this sign (see §. 7, rem. *b*, *c*, *d*).

REM. In many manuscripts a ġèzma is placed even over the letters of prolongation; e. g. قَالَ, صُبُور, سِيم.

B. *Tèšdīd or Šèdda.*

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مشدد), without the interposition of a vowel (see rem. *a*), is written only once, but marked with the sign ّ, which is called اَلتَّشْدِيد, the *tèšdīd* (*strengthening*); e. g. اَلْكُلّ *ĕl-kulla*, كُلٌّ *kullan*, اَلسِّمّ *ĕs-sèmmi*, سِمٌّ *sèmmin*, اَلْمُرّ *ĕl-murru*, مُرٌّ *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. *a.* The solitary exception to this rule, in the verbal forms قُوِلَ *ḳūwila* and تُقُوِلَ *tuḳūwila*, instead of قُوِّلَ and تُقُوِّلَ, admits of an easy explanation (see §. 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the tèšdīd is not required; e. g. فَرَرْتَ, 2d pers. sing. masc. Perf. of فَرَّ; تَفَتَّتَتْ, 3d pers. sing. fem. Perf. of the fifth form of فَتَّ.

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Rem. *b.* A consonant can be doubled, and receive tèśdīd, only when a vowel precedes and follows it. The cases treated of in §. 14 form no exception to this rule.

Rem. *c.* All consonants whatsoever, not even ălif hèmzatum excepted, admit of being doubled and take tèśdīd. Hence we speak and write رَأّاسُ *ra"āsun*, سَأّالٌ *sa"ālun*, نَأّاجٌ *na"āǧun*.

Rem. *d.* ـّ is an abbreviated ش, the first radical of the name تَشْدِيدٌ, or the first letter of the name شَدَّةٌ, which the African Arabs use instead of the other. Or it may stand for شد (from مُشَدَّدٌ), since in the oldest and most carefully written manuscripts its form is ـّـ. Its opposite is ـْـ, i. e. خف (from مُخَفَّفٌ *lightened, single*); e. g. سِرًّا وَعَلَانِيَةً *secretly and openly*.

Rem. *e.* Tèśdīd, in combination with ـَ, ـِ, ـُ, ـْ, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with ـً the Egyptians write ـّـً instead of ـًّ; but elsewhere, at least in old manuscripts, ـّـً may stand for ـًّ as well as ـّـً. The African Arabs constantly write ـّـَ, ـّـِ, ـّـُ, for ـَّ, ـِّ, ـُّ.

12. Tèśdīd is either *necessary* or *euphonic*.

13. The *necessary tèśdīd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادَّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*ămara*) means *he commanded*, but أَمَّرَ (*ămmara*), *he appointed some one commander*; مُرٌّ (*murrun*) is *bitter*, but a word مُرٌ (*murun*) does not exist in the language.

Rem. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèśdīd necessarium* scarcely ever follows the long vowels و and ي, as in نَمُودُ ٱلثَّوْبُ, though it is sometimes found after ا, as in مَارٌّ, مَادَّةٌ, يَكْتَبَانِّ (see §. 25). Nor does it occur after the diphthongs ـَوْ and ـَيْ, save in rare instances, like خُوَيِّصَةٌ and دُوَيِّبَةٌ.

14. The *euphonic tèśdīd* always follows a vowelless consonant,

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which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:—

a) With the letters ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن, (dentals, sibilants, and liquids,) after the article ال; e. g. التمر *ĕt-tèmru*; الرحمن *'ar-raḥmānu*; الشمس *ĕš-šèmsu*; الظلم *'az-zolmu*; الليل *ĕl-lèilu*, or, in African and Spanish manuscripts, اليل.

REM. *a*. These letters are called اَلْحُرُوفُ الشَّمْسِيَّةُ, *the solar letters*, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ الْقَمَرِيَّةُ, *the lunar letters*, because the word قَمَرٌ, *moon*, commences with one of them.

REM. *b*. This assimilation is extended by some to the ل of هَلْ and بَلْ, especially before ر, as هَلْ رَأَيْتَ.

b) With the letters ر, ل, م, و, ى, after *n* with *gèzm*, e. g. مِنْ رَبِّهِ *mir rabbihi*, مِنْ لَيْلٍ, أَنْ يَقْتُلَ; and after the nunation, e. g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the words أَنْ, عَنْ, مِنْ, is often not written when they are combined with لَا, مِنْ, مَا; e. g. مِمَّنْ for مِنْ مَنْ or مِنْ مَنْ, عَمَّا for عَنْ مَا, أَلَّا for أَنْ لَا.

REM. *a*. If to the above letters we add ن itself, as أَنْ نَكْتُبَ, the mnemonic word is يَرْمُلُونَ.

REM. *b*. أَنْ لَا is equally common with أَلَّا, but عَمَّنْ, مِمَّنْ, عَمَّا, مِمَّا, are hardly ever written separately; مَنْ لَا, on the contrary, always. Similarly we find أَمَّنْ for أَمْ مَنْ, إِلَّا for إِنْ لَا (*if not*), and إِمَّا for إِنْ مَا (*if*, with redundant مَا).

c) With the letter ت after ث, د, ذ, ض, ط, ظ (dentals), in certain parts of the verb; e. g. لَبِثْتُ *lèbittu* for لَبِثْتُ *lèbiṯṯu*; أَرَدْتَ *'aratta* for أَرَدْتَ *'aradta*; اتَّخَذْتُمْ *'attaḫattum* for اتَّخَذْتُمْ

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àttaḥaḍtum; بسطتم *basattum* for بسطتم *basaṭtum*. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as د, ض or ط, by a weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

Rem. *a*. Still more to be condemned are such assimilations as عُدُّ for عُدْتُ, خَبَّطَ for خَبَطْتَ.

Rem. *b*. If the verb ends in ت, it naturally unites with the second ت in the above cases, so that only one ت is written, but the union of the two is indicated by the tèšdīd; as نَبَّتَّ for نَبَتْتَ.

C. *Hèmza or Nèbra.*

15. Ălif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ء *hèmza* (همز or همزة, *compression*, viz. of the upper part of the windpipe, see §. 4, rem. *a*), which is also sometimes called *nèbra* (نبرة, *elevation*); e. g. أسد, سأل, قرأ, رأس, إقرأ, خطأ, أمم, إقليد.

Rem. *a*. In cases where an *ălif conjunctionis* (see §. 19, *a*, *b*, *c*, and rem. *d*, *e*) at the beginning of a word receives its own vowel, the grammarians omit the hèmza and write merely the vowel; e. g. اَلْحَمْدُ لِلّٰهِ *praise belongs to God*, اِقْرَأْ, اِبْنٌ, اُقْتُلْ.

Rem. *b*. ء is probably a small ع, and indicates that the *ălif* is to be pronounced almost as *'ain*. In African Mss. it is sometimes actually written ع; e. g. اِذْ, أَخْلَقُ.

Rem. *c*. Hèmza is written between the ا and the vowel that accompanies it, or the gèzma (see the examples given above); but we often find خَاسِيِّينَ for خَاسِئِينَ, سِرَ for سِئْرَ (see §. 16), and occasionally خَطَاً or خَطَاً for خَطَأً, اِنَّ or اُنَّ for إِنَّ, سُلَ, for سُئِلَ or سِئِلَ, and the like.

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REM. *d.* The effect of the hèmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e. g. مَسْأَلَةٌ, *mas-'alatun* (not *ma-salatun*) اَلْقُرْاٰنُ, *ĕl-ḳor-'ānu* (not *ĕl-ḳo-rānu*).

16. ى and و take hèmza, when they stand in place of an *ĕlif hèmzatum* (in which case the two points of the letter ى are commonly omitted); e. g. جِئْتُ for جِيْتُ, خَاسِئِينَ for خَاسِيِينَ, بُوْسٌ for بُوْسٌ, رُوْسٌ for رُوْسٌ.

17. Hèmza alone (ء) is written instead of أ, إ, ئ, ؤ, in the following cases.

a) Always at the end of a word, after a letter of prolongation or a consonant with ġèzma, e. g. جَاءَ, *ǧā'a*, رِدَاءٌ, رِدَاءً; جِيءَ, *ǧīa*, رِدَيءٌ; سُوءٌ, *sū'un*; ضَوْءٌ, قَيْءٌ, ظَمْءٌ, or more commonly ظَمْأً (see §. 8, rem. *a*); and in the middle of a word, after an *ĕlif productionis*, provided the hèmza has the vowel fètḥa, as يَتَسَاءَلُونَ, اَعْدَاءَكُمْ (but for اَعْدَآءَكُمْ and اَعْدَآئِكُمْ the Arabs usually write اَعْدَآئِكُمْ and اَعْدَآءَكُمْ).

REM. Accusatives like شَيْئًا, and ظِمْئًا are often written, though contrary to rule, شَيْأً, ظِمْأً; and in old Mss. we find such instances as رِدَآءً for رِدَاءً.

b) Frequently in the middle of words, after the letters of prolongation و and ى, or after a consonant with ġèzma, e. g. مَقْرُوءَة for مَقْرُوْءَة, مَوْءُبَات for مَوْئِبَات, تَوْءَم for تَوْأَم, يَسْءَل for يَسْأَل; and also after kèsra and ḍamma before the ي and و of prolongation, e. g. خَاطِئِين for خَاطِئِيْن, رُؤُس for رُؤُوس. Hèmza between *īă*, *ūă*, *ăī*, *ĭī*, *ăū*, and *ŭū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e. g. مَقْرُوءَة for مَقْرُوْءَة, خَطِيئَة for خَطِيَّة or خَطِيَئَة, رُؤُس for

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رُؤُوس or رُءُوس, which words must always be pronounced *maḳrū'atun, ḫaṭī'atun, ru'ūsun.*

Rem. *a.* After a consonant with ġèzma, which is connected with a following letter, hèmza and its vowel may be placed above the connecting line; as أَسْئَلُ, for أَسْأَلُ.

Rem. *b.* A hèmza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure و or ي; as جُوْنٌ for جُؤْنٌ, سُوَالٌ for سُؤَالٌ; مِيَةٌ for مِئَةٌ, لِيَامٌ for لِئَامٌ.—If preceded by *ū* or *ī*, or the diphthong *ai*, the hèmza may likewise be changed into و or ي, whatever be the following vowel; as مَقَرُوَّةٌ for مَقْرُوءَةٌ, from مَقْرُوءَةٌ; نَبِيٌّ for نَبِيءٌ, from نَبِيءٌ; بَرِيَّةٌ for بَرِيئَةٌ, from بَرِيئَةٌ; فِيٌّ for فِيءٌ, شَيًّا for شَيْئًا.—If the hèmza has ġèzma, it may be changed into the consonant that is homogeneous with the preceding vowel, as رَأْسٌ, for رَأْسٌ, لُؤْمٌ for لُؤْمٌ, بِئْرٌ for بِئْرٌ; necessarily so, if the preceding consonant be an ĕlif with hèmza, as أَأَمَنَ or آمَنَ, أُومِنُ, إِيمَانٌ, for أَأْمَنَ, أُؤْمِنُ, إِئْمَانٌ.

Rem. *c.* The name دَاوُدُ or دَاءُودُ, *David*, is often written دَاوُدُ, but must always be pronounced *Dā'ūdu.*

D. *Waṣla.*

18. When the vowels with hèmza (ا إ أ), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign ◌ٱ, written over the ĕlif, and called وَصْلٌ, or وَصْلَةٌ, or صِلَةٌ (see §. 4, rem. *a*), i. e. *union;* e. g. عَبْدُ ٱلْمَلِكِ *'abdu 'l-mèliki* for عَبْدُ أَلْمَلِكِ *'abdu ĕl-mèliki;* رَأَيْتُ ٱبْنَكَ *raĕitu 'bnaka* for رَأَيْتُ إِبْنَكَ *raĕitu 'ibnaka.*

Rem. *a.* ◌ٱ seems to be an abbreviation of ص in وَصْلٌ or صِلَةٌ; or rather, it is the word صلة itself.

Rem. *b.* Though we have written in the above examples أَلْمَلِكِ

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and إِبْنَكَ, yet the student must not forget that the more correct orthography is اَلْمَلِكِ and اِبْنَكَ. See §. 15, rem. *a*, and §. 19, rem. *d*.

19. This elision takes place in the following cases.

a) With the ا of the article اَلْ; as اَبُو الْوَزِيرِ for اَبُو اَلْوَزِيرِ, *the father of the wèzīr*.

b) With the ا and اَ of the Imperatives of the first form of the regular verb; as قَالَ اسْمَعْ for قَالَ اِسْمَعْ, *he said, listen;* قَالَ اقْتُلْ for قَالَ اُقْتُلْ, *he said, kill*.

c) With the ا of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see §. 35), and the اَ of the Perfect Passive in the same forms; e.g. هُوَ انْهَزَمَ for هُوَ اِنْهَزَمَ, *he was put to flight;* وَاسْتَعْمَلَ for وَاُسْتُعْمِلَ, *and he was appointed governor;* الاِقْتِدَار *the being able* (to do something); إِلَى الاِنْقِرَاضِ *till the downfall* or *extinction*.

d) With the ا of the following eight nouns:

اِبْنٌ, and اِبْنُمٌ or اِبْنٌ, *a son*. اِبْنَةٌ, *a daughter*.

اِثْنَانِ, *two* (masc.). اِثْنَتَانِ, *two* (fem.).

اِمْرُؤٌ, or اِمْرِئٌ, *a man*. اِمْرَأَةٌ, *a woman*.

اِسْتٌ, *the anus*. اِسْمٌ (rarely اَسْمٌ), *a name*.

REM. *a*. With the article, اِمْرُؤٌ and اِمْرَأَةٌ take, in classical Arabic, the form اَلْمَرْءُ and اَلْمَرْأَةُ.

REM. *b*. The hèmza of أَيْمُنٌ, *oaths*, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fètha instead of gèzma); as لَأَيْمُنُ اللّٰهِ *by God* (lit. *by the oaths of God*), for which we may also write لَيْمُنُ اللّٰهِ, omitting the ا altogether, or, in a contracted form, لَيْمُ اللّٰهِ.

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Rem. *c.* In the above words and forms, the vowel with hèmza is in part original, but has been weakened through constant use (as in the article, and in أَيْمُن after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

Rem. *d.* It is naturally an absurd error to write آ at the beginning of a sentence instead of ĕlif with hèmza, as آلْحَمْدُ لِلّٰه instead of أَلْحَمْدُ لِلّٰه. The Arabs themselves never do so, but, to indicate that the ĕlif is an *ĕlif conjunctionis* (see rem. *f*), they omit the hèmza and express only its accompanying vowel, as آلْحَمْدُ لِلّٰه. See §. 15, rem. *a*, and §. 18, rem. *b*.

Rem. *e.* In more modern Arabic the elision of the *ĕlif conjunctionis* (see rem. *f*) is neglected, especially after the article, as حَسْبَ ٱقْتِضَاءِ ٱلْحَالِ, بَعْدَ ٱنْقِرَاضِهِمْ, بِئْسَ ٱلْإِسْمُ, إِلَى ٱلْإِنْقِرَاضِ, ٱلْإِقْتِدَارُ; but the grammarians brand this as خُرُوجٌ عَنْ كَلَامِ ٱلْعَرَبِ وَلَحْنٌ فَاحِشٌ.

Rem. *f.* The ĕlif which takes waṣla is called أَلِفُ ٱلْوَصْلِ or هَمْزَةُ ٱلْوَصْلِ, *ĕlif* or *hèmza conjunctionis*, the connective ĕlif; the opposite being أَلِفُ ٱلْقَطْعِ, *ĕlif sejunctionis* or *separationis*, the disjunctive ĕlif.

20. The ĕlif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with ġèzma. To these different cases the following rules apply.

a) A short vowel simply absorbs the ĕlif conjunctionis with its vowel; see §. 19, *b* and *c*.

b) A long vowel is shortened in pronunciation, according to the rule laid down in §. 25; e. g. فِي ٱلنَّاسِ *fi 'n-nāsi, among men*; أَبُو ٱلْوَزِيرِ *'abŭ 'l-wèzīri, the father of the wèzīr*, for *fī* and *'abū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following ĕlif (either according to §. 19 or by poetic license). Hence فِي ٱلِابْتِدَاءِ, *in the beginning*,

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is pronounced as if written فِلِبْتِدَاءِ; فِي الْأَرْضِ (for الْأَرْضِ), *upon the earth*, as فِلَرْضِ; ذُو الْإِعْلَالِ (for الْإِعْلَالِ), *subject to change* (*a weak letter*), as ذُلْعَلَالِ. In the first of these examples the ا is an ĕlif conjunctionis; in the other two it is an ĕlif separationis, but has been changed for the sake of the metre into an ĕlif conjunctionis. The suffixes of the 1st pers. sing., ـِي and نِي, may assume before the article the older forms ـَيَ and نِيَ; e. g. نِعْمَتِي الَّتِي *my grace which*, اِهْدِنِي الصِّرَاطَ *guide me on the way*, instead of نِعْمَتِيَ الَّتِي and اِهْدِنِيَ الصِّرَاطَ, which latter forms are equally admissible.

c) A diphthong is resolved into two simple vowels, according to the law stated in §. 25, viz. *ai* into *ăĭ*, and *au* into *ăŭ*; as فِي عَيْنَيِ الْمَلِكِ *fī ʿainăĭ 'l-mèliki, in the eyes of the king*, for فِي عَيْنَيْ الْمَلِكِ; اِخْشَيِ الْقَوْمَ *iḫšăĭ 'l-ḳauma, fear the people*; مُصْطَفُو اللّٰهِ *muṣṭafăŭ 'llāhi, the elect of God*, for مُصْطَفُو اللّٰهِ. The silent ĕlif (§. 7, rem. *a*) does not prevent the resolution of the diphthong, as رَمَوُا الْحِجَارَةَ *ramăŭ 'l-ḥiǵārata, they threw the stones*; فَلَمَّا رَأَوُا النَّجْمَ *fa-lammā raʾăŭ 'n-nèǵma, and after they saw the star*. But اَوْ and لَوْ take *kèsra*, as اَوِ اسْمُهُ *or his name*; لَوِ اسْتَقْبَلَ *if he went to meet*.

d) A consonant with *ǵèzma* either takes its original vowel, if it had one; or assumes that which belongs to the ĕlif conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *ǵèzma*, viz. *kèsra*. Hence the pronouns of the 2d and 3d pers. plur. masc., اَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your*, *you* (accus.), and هُمْ *their*, *them*, and the verbal termination of

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the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمُ الكَاذِبُونَ *ye are the liars;* لَعَنَهُمُ اللهُ *may God curse them!* رَأَيْتُمُ الرَّجُلَ *ye have seen the man.* The same is the case with مُذْ, *since, from which time forth,* because it is contracted for مُنْذُ. The preposition مِنْ, *from,* takes *fètḥa* before the article, but in other cases *kèsra;* as مِنَ الرَّجُلِ, مِنَ ابْنِهِ. All other words ending in a consonant with gèzma take *kèsra;* viz. nouns having the tènwīn, as مُحَمَّدٌ النَّبِيُّ *Moḥammèdunī 'n-nèbīyu;* the pronoun مَنْ, as مَنِ الكَذَّابُ *mani 'l-kaḍḍābu;* verbal forms like قَتَلَتْ, تَكْتُبْ, اِجْلِسْ, as قَتَلَتِ الرُّومُ *ḳatalati 'r-Rūmu;* and particles, such as هَلْ, قَدْ, بَلْ, إِنْ, عَنْ, لَكِنْ, etc.

Rem. *a.* In certain cases where هُمْ becomes هِمْ (see §. 185, rem. *b*) the waṣl may be made either with ḍamma or kèsra, هُمُ or هِمِ.

Rem. *b.* If the vowel of a prosthetic ĕlif be *ḍamma*, the waṣl is sometimes effected by throwing it back upon the preceding vowelless consonant or tènwīn; as قُلْ اُنْظُرُوا, for قُلْ اُنْظُرُوا, instead of قُلِ اُنْظُرُوا; سَلَامٌ اُدْخُلُوا; وَقَالَتُ اُخْرُجْ *selāmunu 'dḫulū.*

Rem. *c.* The final نَ of the second Energetic of verbs (see §. 97) is rejected, so that the waṣl is effected by the preceding fètḥa; as لَا تَضْرِبَ اِبْنَكَ *lā taḍriba 'bnaka,* and not لَا تَضْرِبَنِ اِبْنَكَ *lā taḍribani 'bnaka.*

21. ا is altogether omitted in the following cases.

a) In the solemn introductory formula بِسْمِ اللهِ, for بِاسْمِ اللهِ, *in the name of God,* בשם האלהים. As a compensation for the omission of the ا, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب, thus: بسم.

b) In the word اِبْنٌ, *son,* in a genealogical series, that is to

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say, when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خَالِدٍ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ اللهِ *Zèid, the son of Ḫālid, struck Sa'd, the son of 'Auf, the son of 'Abdu 'llāh.* But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the ا is retained; as زَيْدٌ ابْنُ عَمْرٍو *Zèid (is) the son of 'Amr;* عُمَرُ ابْنُ الْخَطَّابِ *'Omar (is) the son of êl-Ḫaṭṭāb.*

REM. *a.* Even in the first case the ا of ابْنٌ is retained, if that word happens to stand at the beginning of a line.

REM. *b.* If the name following ابْنٌ be that of the mother or grandfather, the ا is retained; as عِيسَى ابْنُ مَرْيَمَ, *Jesus the son of Mary;* عَمَّارُ ابْنُ مَنْصُورٍ, *'Ammār the (grand)son of Manṣūr.* Likewise, if the following name be not the real name of the father, but a surname or nickname; as مِقْدَادُ ابْنُ الْأَسْوَدِ, *Miḳdād the son of êl-'Aswad* (the real name of *êl-'Aswad*, "the black," being *'Amr*, عَمْرٌو). Or if the series be interrupted in any way, as by the interposition of an adjective; e. g. يَحْيَى الْكَرِيمُ ابْنُ مَيْمُونٍ, *Yaḥyā the noble, the son of Mèimūn;* رِدْبَى كَظْرْبَى ابْنُ مُوسَى, *Ridbā* (pronounced *like* the word *ẓirbā*) *the son of Mūsā.*

c) In the article الْ, when it is preceded:

α) by the preposition لِ *to*, as لِلرَّجُلِ *to the man*, for لِالرَّجُلِ. If the first letter of the noun be ل, then the ل of the article is also omitted, as لِلَّيْلَةِ *to the night*, for لِلَّيْلَةِ, and that for لِاللَّيْلَةِ.

β) by the affirmative particle لَ *truly, verily*, as لَلْحَقُّ, for لَالْحَقُّ.

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d) In nouns, verbs, and the article اَلْ, when preceded by the interrogative particle اَ; as ءَابْنُكَ, for اَ ابْنُكَ, *is thy son—?* ءَانْكَسَرَتْ, for اَ انْكَسَرَتْ, *is it* (fem.) *broken?* ءَاتَّخَذْتُمْ, for اَ اتَّخَذْتُمْ, *have ye received?* ءَالْمَاءُ, for اَ الْمَاءُ, *is the water—?* The ĕlif of the article may however be retained, so that اَلْمَاءُ with the interrogative اَ is often written ءَالْمَاءُ.

Rem. *a.* In this last case, according to some, when the second ĕlif has fètḥa, the two ĕlifs may blend into one with mèdda (see below); as آلْحَسَنُ عِنْدَكَ, *is ĕl-Ḥasan in thy house?* for أَالْحَسَنُ; آلْقَرَشِيُّ أَمِ الثَّقَفِيُّ, *he of Ḳorèiś or he of Ṯaḳīf?* آيْمُنُ اللّٰهِ يَمِينُكَ, *is thy oath 'by God'?* (see §. 19, rem. *b*) for أَيْمُنُ اللّٰهِ.

Rem. *b.* The prosthetic ĕlif of the imperative of سَأَلَ, *to ask*, is frequently omitted, in Mss. of the Ḳor'ān, after the conjunction فَ; as فَسْأَلْ, for فَاسْأَلْ.

E. *Mèdda or Maṭṭa.*

22. When ĕlif with hèmza and a simple vowel or tènwīn (اَ, اِ, etc.) is preceded by an ĕlif of prolongation (اَا), then a mere hèmza is written instead of the former, and the sign of prolongation, ـٓ *mèdda* or *maṭṭa* (مد, مدّة or مطّة, i. e. *lengthening, extension*), is placed over the latter; e. g. سَمَاءٌ *semā'un*, جَاءَ *ǧā'a*, يَتَسَاءَلُونَ *yatasā'alūna*, for سَمَااٌ, جَااَ, يَتَسَااَلُونَ.

Rem. *a.* As mentioned above (§. 17, *a*, rem.), we find in old Mss. such forms as جَآَّ, رِدَآَّ, for جَاءَ, رِدَاءَ.

Rem. *b.* In the oldest and best Mss., the form of the mèdda is مـد (i. e. مد). Its opposite is مـص (i. e. قَصْر, *shortening*), though this is but rarely written.

23. When, at the beginning of a syllable, an ĕlif with hèmza

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and fètha (ا) is followed by an ălif of prolongation or an ălif with hèmza and gèzma (ا), then the two are commonly represented in writing by a single ălif with mèdda; e. g. اساد for إساد, آكلون for اكلون, آمنّا for امنّا (see §. 17, rem. *b*). In this case it is not usual to write either the hèmza, or the vowel, along with the mèdda.

REM. *a.* آ is called اَلْأَلِفُ اَلْمَمْدُودَةُ, *the lengthened* or *long ălif*, in opposition to اَلْأَلِفُ اَلْمَقْصُورَةُ, *the ălif that can be abbreviated* or *shortened* (§. 7, rem. *b*).

REM. *b.* Occasionally a long ălif at the beginning of a word is written with hèmza and a perpendicular fètha, instead of with mèdda (see §. 6, rem. *a*); e. g. أُمَّنَا instead of آمَنَّا or أَامَنَّا.

REM. *c.* Mèdda is sometimes placed over the other letters of prolongation, و and ى, when followed by an ălif hèmzatum, only the hèmza being written (§. 17, *a*); as يَسُوٓءُ, يَجِيٓءُ. Also over the final vowels of the pronominal forms أَنتُمْ, كُمْ, ـُ or ـُو, هُمْ, هِمْ or هِمِ, and the verbal termination تُمْ, when they are used as long in poetry; e. g. أنتم, هم.

REM. *d.* The mark ـ, often written over abbreviations of words, has nothing in common with mèdda but the form. So تَعَ for تَعَالَى, *He (God) is exalted above all*; عَمَ for عَلَيْهِ اَلسَّلَامُ, *peace be upon him!* صلعم for صَلَّى اَللّٰهُ عَلَيْهِ وَسَلَّمَ, *God bless him and grant peace!* رضه for رَضِيَ اَللّٰهُ عَنْهُ, *may God be well pleased with*, or *gracious to, him!* رح or رحه for رَحِمَهُ اَللّٰهُ, *may God have mercy upon him!* الخ for إِلَى آخِرِهِ or إِلَى آخِرِهَا, *to the end of it*, i. e. *etc.*; ثنا for حَدَّثَنَا, *he narrated to us*; انا or نا for أَخْبَرَنَا, *he informed us*; ح for حِينَئِذٍ, *then*.—The letters م م are written over words that have been erroneously transposed in a manuscript, for مُؤَخَّر, *to be placed last*, and مُقَدَّم, *to be placed first*.—On the margin of Mss. we often find words with the letters خ, ن, and صح over them. The first of these indicates a variant, and

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stands for نُسْخَةٌ, *a copy, another manuscript;* the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, بَيَانٌ, *explanation;* the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one, صَحَّ, *it is correct,* or تَصْحِيحٌ, *correction, emendation.* Written over a word in the text, صح stands for صَحَّ, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.

IV. THE SYLLABLE.

24. The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as قَالَ *ḳā-lă.*

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as قُلْ *ḳŭl,* not قُوْلْ (Heb. קוֹל). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn, ūn, ān,* etc.

Rem. Before a double consonant *ā* is however not infrequent (see §. 13, rem.).

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr.* Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as إِسْفَنْج, *σπόγγος;* أَفْلاطُون, *Πλάτων;* الإِفْرَنْج, *the Franks (Europeans);* إِكْسِير, *an elixir, τὸ ξηρόν* (medicamentum siccum).

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

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V. THE ACCENT.

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are:

a) The pausal forms of §. 29 and §. 30, in which the accent remains unaltered; as *ya-ḳúl, ḳā-nún, mu'-mi-nín, kā-ti-bát, fi-rínd, 'a-ḳál, ma-fár, ḳu-béil, bil-láur, bu-néi.*

REM. But words ending in ـِيْ, ـُوْ, ـَآْ or ـَآ, ـُوْ, and ـِيْ, throw back the accent as far as possible in their pausal forms; قُرَشِيّ *Ḳo-ra-ší-yun* becomes *Ḳó-ra-šī*, نَبِيّ *nè-bí-yun, né-bī*; عَدُوّ *'a-dú-wun, 'á-dū*; حَمْرَآء *ḥam-rá-'u, ḥám-rā*; مَقْرُوء *maḳ-rú-'un, máḳ-rū*; بَطِيء *ba-ṭí-un, bá-ṭī*.

b) Monosyllables in combination with أ, ب, كَ, لَ, وَ, and فَ, which retain their original accent; as أَلَا *'a-lá*, أَفَلَا *'a-fa-lá*, بِمَا *bi-má*, بِهِ *bi-hí*, كَذَا *ka-ḏá*, لِمَنْ *li-mán*, لَنَا *la-ná*, وَلَمْ *wa-lám*, فَقَطْ *fa-ḳáṭ*, وَقُلْ *wa-ḳúl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic مَ; as بِمَ *bí-ma*, لِمَ *lí-ma*, in contrast with بِمَا *bi-má*, لِمَا *li-má*. See §. 351, rem.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel; as قَالَ *ḳá-la*, يَقُولُ *ya-ḳú-lu*, قَانُونٌ *ḳā-nú-nun*, مُومِنِينَ *mu'-mi-ní-na*, كَاتِبَاتٌ *kā-ti-bá-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as قَلْبٌ *ḳál-bun*, ذِئْبٌ *ḏí'-bun*, بِرْءٌ *bír-'un*, اِجْلِسْ *'íǧ-lis*, فِرِنْدٌ *fi-rín-dun*, أَقَلُّ *'a-ḳál-lu*, مَفَرٌّ *ma-fár-run*, يَقُولَانِ *ya-ḳū-lán-na*, قَبِيلٌ *ḳu-béi-la*, بِلَوْرٌ *bil-láu-run*, بُنِيٌّ *bu-néi-yun*.

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31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the penult is long by nature or position; as كَتَبَ *ká-ta-ba*, كَتَبَتْ *ká-ta-bat*, كَتَبُوا *ká-ta-bū*, كَاتِبٌ *ká-ti-bun*, طَلَبٌ *ṭá-la-bun*, اِيـنَمَا *'éi-na-mā*; تَرَاسَلُوا *ta-rá-sa-lū*, قَانُونُهُم *ḳā-nú-nu-hum*, كَتَبْتُمَا *ka-táb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبَتَا *ká-ta-ba-tā*, مَسْـَٔلَةٌ *más-'a-la-tun*, مَسْـَٔلَتُهَا *más-'a-la-tu-hā*, قَصَبْتُهُمَا *ḳá-ṣa-ba-tu-hu-mā*.

Rem. On deviations from these principles of accentuation, in Egypt and among the Bèdawīn, see Lane in the Journal of the German Oriental Society, vol. iv., pp. 183-6, and Wallin in the same journal, vol. xii., pp. 670-3.

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see §. 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غضعد, 1874. This arrangement of the alphabet is called the *'Abuǵèd* or *'Abǵèd*, and is contained in the barbarous words:

اَبْجَدٍ هَوَزٍ حُطِّى كَلَمَنْ سَعْفَصْ قُرِشَتْ ثَخَذْ ضَظَغْ

(otherwise pronounced:

اَبْجَدْ هَوَّزْ حُطِّى كَلَمَنْ سَعْفَصْ قَرَشَتْ ثَخَذْ ضَظَغْ)

or, as usual in North Africa:

اَبْجَدٍ هَوَزٍ حُطِّى كَلَمَنْ صَعْفَصْ قُرِسَتْ ثَخَذْ ظَغَشْ

The special numerical figures, ten in number, have been

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adopted by the Arabs from the Indians, and are therefore called الرقم الهندى, *the Indian notation.* They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian:	٩	٢	٣	٤		٥	٦	٧	٨	٩	٠
Arabic:	١	٢	٣	٤	٤	٥	٥	٦	٧	٨	٩	٠
Europ.:	1	2	3	4		5		6	7	8	9	0

They are compounded in exactly the same way as our numerals; e. g. ١٨٧٤, 1874.

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PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, اَلْفِعْلُ.

A. General View.

1. *The Forms of the Triliteral Verb.*

33. The great majority of the Arabic verbs are triliteral (ثُلَاثِيٌّ), that is to say, contain three radical letters, though quadriliteral (رُبَاعِيٌّ) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

فَعَلَ I.	تَفَاعَلَ VI.	إِفْعَالَّ XI.
فَعَّلَ II.	إِنْفَعَلَ VII.	إِفْعَوْعَلَ XII.
فَاعَلَ III.	إِفْتَعَلَ VIII.	إِفْعَوَّلَ XIII.
أَفْعَلَ IV.	إِفْعَلَّ IX.	إِفْعَنْلَلَ XIV.
تَفَعَّلَ V.	إِسْتَفْعَلَ X.	إِفْعَنْلَى XV.

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REM. *a.* The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; قَتَلَ *to kill*, instead of *he has killed.*

REM. *b.* The Arab grammarians use the verb فَعَلَ (فِعْل) as paradigm, whence the first radical of the triliteral verb is called by them اَلْفَاء *the fā*, the second اَلْعَيْن *the 'ain*, and the third اَللَّام *the lām.*

REM. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (مُتَعَدٍّ) or intransitive (غَيْرُ مُتَعَدٍّ or لَازِمٌ) in signification, according to the vowel which accompanies its second radical.

37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e. g. ضَرَبَ *to beat*, كَتَبَ *to write*, قَتَلَ *to kill*, وَهَبَ *to give*; ذَهَبَ *to go away*, رَشَدَ *to go the right way*, جَلَسَ *to sit.*

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E. g. فَرِحَ or جَذِلَ *to be glad*, حَزِنَ *to be sorry*, أَشِرَ or بَطِرَ *to be proud and insolent*, أَدِمَ *to become whitish*, شَهِبَ *to become gray*, سَلِمَ *to be safe and sound*, مَرِضَ *to be sick*, كَبِرَ *to become old*, عَمِيَ *to be blind*; but حَسُنَ *to be beautiful*, قَبُحَ *to be ugly*, ثَقُلَ *to be heavy*, شَرُفَ *to be high* or *noble*, سَفُلَ *to be low* or *mean*, كَبُرَ *to be large*, صَغُرَ *to be small.*

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Rem. *a.* Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative; e. g. عَلِمَ *to know* (scire), حَسِبَ *to think*, رَحِمَ *to pity* or *have mercy upon*, سَمِعَ *to hear*.

Rem. *b.* The same three forms occur in Hebrew and Aramaic (Chaldee and Syriac), though the distinction is in these languages no longer so clearly marked. Examples of verbs in *i* and *u* are: יָבֵשׁ, יָבֵשׁ, *to be dry*, = يَبِسَ; מָלֵא *to be full*, = مَلِئَ; יָגֹר *to be afraid*, = وَجِرَ, وَجِلَ; שָׁכֹל *to be bereaved*, = ثَكِلَ; רָדַם, רָדַם, *to sleep*; etc.

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E. g. ضَرَبَ *to beat*, ضَرَّبَ *to beat violently*; كَسَرَ *to break*, كَسَّرَ *to break in pieces*; قَطَعَ *to cut*, قَطَّعَ *to cut in pieces*; فَرَقَ *to separate*, فَرَّقَ *to disperse*; قَتَلَ *to kill*, قَتَّلَ *to massacre*; جَالَ or طَافَ *to go round*, جَوَّلَ or طَوَّفَ *to go round much* or *often*; بَكَى *to weep*, بَكَّى *to weep much*; مَاتَ الْمَالُ *the cattle died off rapidly* or *in great numbers* (مَاتَ *to die*); بَرَكَ الْجَمَلُ *the camel kneeled down*, بَرَّكَ النَّعَمُ *the* (*whole drove of*) *camels kneeled down*.

41. From this original intensive meaning arises the more usual *causative* or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ *to be glad*, فَرَّحَ *to gladden*; ضَعُفَ *to be weak*, ضَعَّفَ *to*

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weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ *to know,* عَلَّمَ *to teach;* كَتَبَ *to write,* كَتَّبَ *to teach to write;* حَمَلَ *to carry,* حَمَّلَ *to make carry.*

REM. *a.* The causative or factitive signification is common to the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. *b.* The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ *to lie,* كَذَّبَ *to think* or *call one a liar;* صَدَقَ *to tell the truth,* صَدَّقَ *to think that one tells the truth, to believe him.*

REM. *c.* The second form is frequently *denominative,* and expresses with various modifications the *making* or *doing of,* or *being occupied with,* the thing expressed by the noun from which it is derived; e. g. خَيَّمَ *to pitch a tent* (خَيْمَةٌ), *to dwell* in a place, جَيَّشَ *to collect an army* (جَيْشٌ), رَخَّمَ *to pave with marble* (رُخَامٌ), مَرَّضَ *to nurse the sick* (مَرِيضٌ), جَلَّدَ *to skin* an animal, *to bind* a book (جِلْدٌ *the skin,* compare our "to stone fruit" and "to stone a person"), قَرَّدَ *to clean an animal of ticks* (قُرَادٌ), قَذَّى *to take a mote* (قَذًى) *out of the eye.* Compare in Hebrew דִּשֵּׁן, זִנֵּב, יִלֵּד, סִכֵּל, etc. Similarly, جَدَّعَهُ *he said to him* جَدْعًا لَكَ (*may thy nose,* or the like, *be cut off*), حَيَّاهُ *he said to him* حَيَّاكَ اللهُ (*may God prolong thy life*), سَلَّمَ عَلَيْهِ *he said to him* سَلَامٌ عَلَيْكَ (*peace be upon thee*), مَنْ دَخَلَ ظَفَارَ حَمَّرَ *he who enters* (the city of) *Ẓafār, must speak Ḥimyaritic* (the language of Ḥimyar, حِمْيَرُ). Sometimes, like the fourth form, it expresses movement towards a place; as وَجَّهَ *to set out in any direction* (وَجْهٌ), شَرَّقَ *to go to the east* (اَلشَّرْقُ), غَرَّبَ *to go to the west* (اَلْغَرْبُ).

REM. *d.* فَعَّلَ corresponds in form, as well as in signification, to the Heb. קִטֵּל and Aram. קַטֵּל, ܩܛܠ. — קִטֵּל is weakened from

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קַטַל,* as may be deduced, independently of the Arabic and Aramaic, on the one hand, from the Imperat. קַטַל and Imperf. יִקְטַל, and, on the other hand, from the form of the 3d pers. sing. Perf., not only in verbs ל *guttural* (as בִּלַּע, שִׁלַּח), but in such words as אִבַּד, יִסַּד, גִּדַּל, and in the whole class ל״ה, as גִּלָּה (for גִּלַי). The 2d pers. sing. Perf. has always ־, קִטַלְתָּ.

42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *a* after the first radical, as is indicated by the *ălif productionis*.

43. It modifies the signification of the ground-form in the following ways.

a) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (اَلْمُشَارَكَةُ) is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ *he killed him*, قَاتَلَهُ *he (tried to kill him* or) *fought with him*; جَلَدَهُ *he beat him*, جَالَدَهُ *he fought with him*; صَرَعَهُ *he threw him down*, صَارَعَهُ *he wrestled with him*; غَلَبَهُ *he overcame him*, غَالَبَهُ *he tried to overcome him*; سَبَقَهُ *he outran him*, سَابَقَهُ *he ran a race with him*; شَرَفَهُ *he surpassed him in rank*, شَارَفَهُ *he strove to do so*; فَخَرَهُ *he surpassed him in glory*, فَاخَرَهُ *he strove to do so, he vied with him in rank and glory*; شَعَرَهُ *he excelled him in composing poetry*, شَاعَرَهُ *he competed with him in doing so*; خَصَمَهُ *he got the better of him in a lawsuit*, خَاصَمَهُ *he went to law with him.*

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* With ־ for ־ in the toneless shut syllable, as in שִׁבְעָה = سَبْعَةٌ, דִּמְעָה = دَمْعَةٌ, קְרִיָה = قَرْيَةٌ, יִלְדְתִּיךָ from יָלַדְתִּי, שְׁאִלְתִּיו from שָׁאַלְתִּי, יִרְשְׁתֶם for יָרַשְׁתֶּם.

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b) When the first or fourth form denotes an act, the relation of which to an object is expressed by means of a preposition (indirect object), the third form *converts that indirect object into the immediate* or *direct object of the act* (accusative). The idea of *reciprocity* is here, as in the former case, more or less distinctly implied. E. g. كَتَبَ إِلَى ٱلْمَلِكِ *he wrote (a letter) to the king,* كَاتَبَ ٱلْمَلِكَ *he wrote to the king, corresponded with him;* قَالَ لَهُ *he said to him (something),* قَاوَلَهُ *he conversed with him;* أَرْسَلَ إِلَى ٱلسُّلْطَانِ *he sent (a message) to the sultan,* رَاسَلَ ٱلسُّلْطَانَ *do.;* جَلَسَ عِنْدَ أَمِيرِ ٱلْمُؤْمِنِينَ *he sat beside the Commander of the Faithful,* جَالَسَ أَمِيرَ ٱلْمُؤْمِنِينَ *do.;* وَقَعَ بِهِ *he fell upon him, attacked him,* وَاقَعَهُ *do.*

c) When فَعَلَ denotes a quality or state, فَاعَلَ indicates *that one person makes use of that quality towards another and affects him thereby,* or *brings him into that state.* E. g. خَشُنَ *to be rough* or *harsh,* خَاشَنَهُ *he treated him harshly;* حَسُنَ *to be good* or *kind,* حَاسَنَهُ *he treated him kindly;* لَانَ *to be soft* or *gentle,* لَايَنَهُ *he treated him gently;* قَسَا *to be hard,* قَاسَاهُ *he hardened himself against him* or *it;* نَعِمَ or نَعُمَ *to lead a comfortable life,* نَاعَمَهُ *he procured him the means of doing so.*

REM. *a.* The third form is sometimes *denominative,* but the ideas of effort and reciprocity are always more or less clearly implied. E. g. ضَاعَفَ *to double,* from ضِعْفٌ *the like* or *equal;* طَارَقَ *to double,* fold (طَرَقٌ) on fold; عَافَاكَ ٱللَّهُ *may God keep thee safe and well,* from عَافِيَةٌ *robust health;* سَافَرَ *to go on a journey* (سَفَرٌ).

REM. *b.* فَاعَلَ corresponds in form and signification to the Heb. קוֹטַל (Arab. *ā* = Heb. *ō*, of which we shall see many other examples), 2d pers. sing. קוֹטַלְתָּ.

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44. The *fourth* form (أَفْعَلَ) is formed by prefixing to the root the syllable أَ, in consequence of which the first radical loses its vowel.

45. Its signification is *factitive* or *causative* (لِلتَّعْدِيَة). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E. g. جَرَى *to run,* أَجْرَى *to make run;* جَلَسَ *to sit down,* أَجْلَسَ *to bid one sit down;* أَكَلَ الْخُبْزَ *he ate bread,* أَكَّلَهُ الْخُبْزَ *he gave him bread to eat;* رَأَى الشَّيْءَ *he saw the thing,* أَرَاهُ الشَّيْءَ *he shewed him the thing.*

Rem. *a.* When both the second and fourth forms of a verb are causative (§. 41, rem. *a*), they have in some cases different significations, in others the same. E. g. عَلِمَ *to know,* عَلَّمَ *to teach,* أَعْلَمَ *to inform one of a thing;* نَجَا *to escape,* نَجَّى and أَنْجَى *to set at liberty, to let go.*

Rem. *b.* The fourth form is sometimes *declarative* or *estimative,* like the second; as أَبْخَلَهُ *he thought him,* or *found him to be, niggardly;* أَجْبَنَهُ *he thought him,* or *found him to be, cowardly;* أَحْمَدَهُ *he found him,* or *it, to be praiseworthy* or *commendable;* أَحْيَى الْأَرْضَ *he found the district abounding in fresh herbage.*

Rem. *c.* The fourth form comprises a great number of *denominatives,* many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state.* Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E. g. أَبْقَلَ *to produce herbage* (بَقْل), أَوْرَقَ *to put out leaves* (وَرَق), أَثْمَرَ *to bear fruit* (ثَمَر), أَمْطَرَ *to give* or *yield rain* (مَطَر); أَنْجَبَ *to beget a noble son,* أَنَّثَتْ, أَذْكَرَتْ, *she bore a male* or *a female child,* أَتْأَمَتْ *she bore twins* (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ *to speak eloquently,* أَفْصَحَ *to speak with purity and correctness,* أَبْلَى *to give a proof* (بَلَاء) *of*

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his prowess in battle; أَحْسَنَ, أَسَاءَ, *to act well* or *ill,* أَذْنَبَ *to commit a sin,* أَخْطَأَ *to commit a blunder, fault* or *error,* أَصَابَ *to do* or *say what is right;* أَبْطَأَ *to be slow* or *tardy;* أَسْرَعَ *to make haste;* أَعْنَقَ *to run with outstretched neck;* أَسَنَّ *to become fullgrown* (from سِنٌّ *a tooth*); أَقَامَ *to dwell* or *remain in a place.*—Another class of these denominatives indicates movement towards a place (compare "to make for a place," in German, "nach einer Stadt machen"), the entering upon a period of time (being, doing or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind. E. g. أَقْبَلَ *to advance,* أَدْبَرَ *to retire* ("reculer"), أَقْدَمَ *to go on boldly* (compare, in Hebrew, הֵימִין, *to go to the right,* and הִשְׂמְאִיל, *to go to the left*); أَشْأَمَ *to go to Syria* (اَلشَّأْمُ), أَيْمَنَ *to go to el-Yèmèn* (اَلْيَمَنُ), أَنْجَدَ *to go to el-Nèǵd* (اَلنَّجْدُ), أَتْهَمَ *to go to Tihāma* (تِهَامَةُ), أَعْرَقَ *to go to el-ʿIrāḳ* (اَلْعِرَاقُ), أَحْرَمَ *to enter the ḥaram* or *sacred territory;* أَصْبَحَ, أَظْهَرَ, أَمْسَى, *to enter upon the time of morning* (اَلصَّبَاحُ), *mid-day* (اَلظُّهْرُ), or *evening* (اَلْمَسَاءُ); أَصَافَ, أَشْتَى, *to enter upon the summer* (اَلصَّيْفُ) or *winter* (اَلشِّتَاءُ); أَجْمَلَ *to have many camels,* أَسْبَعَ *to abound in beasts of prey* or *to have one's flocks devoured by them,* أَضَبَّ *to abound in lizards* (ضَبٌّ) or *to be foggy* (ضَبَابٌ); أَقْفَرَ *to become desert,* أَجْدَبَ *to suffer from drought* (of people) or *to be dry* (of a season), أَفْلَسَ *to become penniless* (*to be reduced to the last farthing,* فَلْسٌ), أَعْدَمَ, أَعْوَزَ, *to be reduced to utter want;* أَغْيَمَ *to become cloudy,* أَخْلَقَ *to become worn out* (of a garment); أَشْكَلَ *to become dubious* or *confused,* أَبَانَ *to become plain* or *clear;* أَمْكَنَ *to become possible.*

REM. *d.* أَفْعَلَ corresponds in form and signification to the Heb. הִקְטִיל, Phœn. יקטל (*iḳṭīl*), Aram. אַקְטֵל, اِسْتَفْعَلَ.—הִקְטִיל is weakened from הַקְטַל (compare §. 41, rem. *d*, note), as is proved in Hebrew alone by the Imperat. הַקְטֵל, the Imperf. יַקְטִיל (orig. יְהַקְטִיל), the Perf. of verbs פ״י הוֹשִׁיב (for הַוְשִׁיב), the Perf. of verbs ל״ה הִגְלָה (for הִגְלַי), and the 2nd pers. sing. Perf. הִקְטַלְתָּ. The

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Hebrew, it will be observed, has ה as the prefix, instead of the feebler Arabic and Aramaic א. Some traces of the *h* are still discoverable in the other dialects; as هَرَاحَ for أَرَاحَ *to give rest to, to let rest;* هَرَادَ for أَرَادَ *to wish;* هَرَاقَ for أَرَاقَ *to pour out* (הֵרִיק); هَنَارَ for أَنَارَ *to mark a cloth;* هَاتِ *give,* for آتِ (rad. أَتَى, אָתָה, *to come*); هَيْمَنَ, هَمْكَى, = הֶאֱמִין *to believe.* The *h* itself is not improbably weakened from *s,* for *saḳṭal* is the dominant form in Assyrian and in one Ḥimyaritic dialect (the other has *h*), whilst שַׁקְטֵל is of frequent occurrence in Aramaic, and has left its traces in Hebrew (e. g. שַׁלְהֶבֶת) and also in Arabic (see §. 60, and §. 65, rem.). Forms like هَرَاقَ are treated in Arabic as quadriliterals (see §§. 67, 69, and 118), e. g. imperf. يُهَرِيقُ or يُهْرِيقُ, يُهَيْمِنُ, nom. patient. مُهَرَاقٌ or مُهْرَاقٌ, مُهَيْمَنٌ.

46. The *fifth* form (تَفَعَّلَ) is formed from the second (فَعَّلَ) by prefixing the syllable تَ.

47. This form annexes to the significations of the second the *reflexive* force of the syllable تَ; it is the مُطَاوِع of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the *passive.* E. g. تَكَسَّرَ *to be broken in pieces,* تَفَرَّقَ *to be dispersed,* تَقَطَّعَ *to be cut in pieces,* تَضَرَّبَ *to be moved* or *agitated;* تَخَوَّفَ *to be afraid* (خَوَّفَ *to terrify*), تَقَلَّدَ سَيْفَهُ *he girt on his sword* (قَلَّدَهُ سَيْفًا *he girt a sword upon him* — another person); تَكَبَّرَ, تَعَظَّمَ, *to be proud;* تَقَيَّسَ, تَنَزَّرَ, *to side with Ḳais* or *Nizār,* تَنَزَّقَ, تَشَيَّعَ, *to adopt the tenets of the Azāriḳa* (الأَزَارِقَة) or *of the Śī'a* (الشِّيعَة), تَعَرَّبَ *to call oneself an Arab,* تَهَوَّدَ *to become a Jew* (يَهُودِيّ), تَمَجَّسَ *to become a fire-wor-*

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shipper (مَجُوسِيٌّ), تَنَصَّرَ *to become a Christian* (نَصْرَانِيٌّ), تَنَبَّأَ *to give oneself out as a prophet* (نَبِيٌّ), تَأَسَّدَ *to become as bold or fierce as a lion* (أَسَدٌ), تَنَمَّرَ *to become as savage as a leopard* (نَمِرٌ); تَحَلَّمَ *to try to acquire, or to affect, clemency,* تَرَأَّفَ, تَشَجَّعَ, *to affect courage or manliness,* تَصَبَّرَ *to constrain oneself to endure with patience;* تَحَنَّثَ, تَحَوَّبَ, تَحَرَّجَ, تَأَثَّمَ, *to abstain from, or avoid, sin or crime,* تَذَمَّمَ *to avoid blame.*

REM. *a.* The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ ٱلنَّاسُ and ٱفْتَرَقَ ٱلنَّاسُ are both translated *the people dispersed,* but ٱفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions.

REM. *b.* The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e. g. تَتَبَّعَ *to pursue step by step* (literally, *to make oneself, or turn oneself into, a pursuer* of something), تَطَلَّبَ *to seek earnestly,* تَعَرَّفَ *to try to understand,* تَبَيَّنَ *to examine or study* a thing *carefully,* so that it may be quite clear, تَيَقَّنَ, تَحَقَّقَ, *to ascertain* a thing *for certain,* تَقَصَّى *to investigate thoroughly,* تَشَمَّمَ *to smell leisurely and carefully,* تَبَصَّرَ *to look at long or repeatedly, to examine or study,* تَسَمَّعَ *to hear or listen to,* تَكَلَّمَ *to speak,* تَوَلَّى *to have charge of, to discharge the duties of,* تَجَرَّعَ *to swallow by mouthfuls,* تَحَسَّى *to sip or sup,* تَعَرَّقَ *to milk or suck at intervals,* تَقَرَّمَ *to gnaw,* تَأَبَّطَ *to put or take under one's arm,* تَوَسَّدَ *to put under one's head as a pillow,* تَدَيَّرَ *to take as an abode,* تَبَنَّى *to adopt as a son.*

REM. *c.* The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective.* It differs

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from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another;* whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself.* E. g. عَلِمَ *to know,* عَلَّمَ *to teach,* تَعَلَّمَ *to become learned, to learn,* quite different from عُلِّمَ (passive of عَلَّمَ) *to be taught.* We can say عُلِّمَ ولم يتعلّم, *he was taught (received instruction), but did not learn (become learned).** Again, بَانَ *to be separate, distinct, clear,* بَيَّنَ *to make clear, explain,* تَبَيَّنَ *to appear clear* or *certain;* تَحَقَّقَ *to become,* or *prove to be, the reality* or *fact.*

Rem. *a.* Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e. g. تَعَلَّمَ ٱلطِّبَّ *he learned the art of medicine,* تُعُلِّمَ ٱلطِّبُّ *the art of medicine was learned.*

Rem. *b.* تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§. 111), whence we see its identity with the Heb. הִתְקַטֵּל or הִתְקַטֵּל and the Aram. אִתְקַטַּל, אִתְקְטַל (see §. 41, rem. *d*).

49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوِع (see §. 47) of the third form, as بَاعَدتُهُ فتباعد, *I kept him aloof and he kept* (or *staid*) *aloof.*—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى *to throw oneself down*

* In German, *er ward gelehrt* (or *unterrichtet*), *ward aber nicht gelehrt* (or *unterrichtet*), *lernte nicht,* where the same words have both the passive and the effective meaning. Using a Scoticism, we might say, *he was learned* (=*taught*), *but did not learn.*

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at full length, تَغَافَلَ *to be off one's guard, to neglect* a thing, تَبَارَكَ بِالشَّيْءِ *to draw a good omen from the thing,* تَمَاوَتَ *to pretend to be dead,* تَعَامَى *to pretend to be blind,* تَحَازَرَ *to pretend to squint,* تَبَاكَى *to pretend to cry,* تَمَارَضَ *to feign sickness,* تَجَاهَلَ *to feign ignorance,* تَخَادَعَ *to pretend to be deceived.* Further, the possible reciprocity (المُشَارَكَة) of the third form becomes a *necessary reciprocity,* in as much as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e. g. قَاتَلَهُ *he fought with him,* تَقَاتَلَا *the two fought with one another;* كَالَمَهُ *the two spoke to him,* تَكَالَمُوا *they* (the three) *conversed together;* جَاذَبَهُ الثَّوْبَ *he tried to pull away the garment from him,* تَجَاذَبَا الثَّوْبَ *the two pulled the garment to and fro between them;* نَازَعَهُم الحَدِيثَ *he conversed* or *argued with them,* تَنَازَعُوا الحَدِيثَ *they conversed together* or *argued with one another;* نَاسَاهُ البَغضَاءَ *he tried to make him forget the hatred between them,* تَنَاسَيَا البَغضَاءَ *the two forgot their mutual hatred;* whence in the passive, تُنُوزِعَ, تُجُوذِبَ الثَّوْبُ, تُنُوسِيَتِ البَغضَاءُ, and الحَدِيثُ.

REM. *a.* When used in speaking of God, the assertory (not optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive signification of this form: تَبَارَكَ اللّٰهُ *God has made Himself (is become of and through Himself) blessed,* or *perfect, above all;* تَعَالَى اللّٰهُ *God has made Himself uplifted,* or *exalted, above all;* قَالَ اللّٰهُ تَبَارَكَ وَتَعَالَى *God (blessed and exalted is He above all) has said.* Somewhat similarly, تَعَاظَمَهُ الأَمرُ *the thing made itself (became* or *was) too great,* or *difficult, for him;* هُوَ أَمرٌ لَا يَتَعَاظَمُهُ شَيْءٌ *it is a matter than which nothing makes itself greater* (or *more important*), *with which nothing can vie in importance.*

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Rem. *b.* As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e. g. تَسَامَعَ بِهِ ٱلنَّاسُ *the people heard of it from one another,* تَتَابَعَتِ ٱلْأَمْطَارُ *the rains followed one another closely,* تَدَارَكَتِ ٱلْأَخْبَارُ *the tidings followed one another rapidly,* تَمَّتْ إِلَيْهِ قُرَيْشٌ *(the tribe of) Korèiš came to him, all of them, following one another.*

Rem. *c.* The idea of reciprocity may be confined to the parts of one and the same thing; e. g. تَمَاسَكَ "partes habuit inter se cohærentes," *to be of compact and firm build;* تَعَاوَنَتِ ٱلْمَرْأَةُ *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاعَى ٱلْبِنَاءُ *the building cracked and threatened to fall* (as if its parts *called on one another* to do so; compare تَدَاعَى عَلَيْهِ ٱلْعَدُوُّ *the enemy advanced against him from every side,* تَدَاعَتِ ٱلسَّحَابَةُ بِٱلْبَرْقِ وَٱلرَّعْدِ *the cloud lightened and thundered from every quarter*).

Rem. *d.* تَفَاعَلَ sometimes assumes the form اِتَّفَاعَلَ (§. 111), and is consequently identical with the Heb. הִתְקוֹטֵל (see §. 43, rem. *b*).

51. The *seventh* form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic اِ to facilitate the pronunciation (see §. 26).

Rem. For the cases in which this اِ becomes اَ, and why, see §§. 18 and 19, *c*, with rem. *c*; and as to the orthography اِ instead of اِ, §. 19, rem. *d*.

52. The seventh form has also originally, as مُطَاوِعُ of the first, a *middle* or *reflexive* signification. It must be remarked, however, *a*) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and *b*) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the

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eighth, and approaches more nearly to a passive. At the same time, the *effective* signification is often developed in it out of the reflexive. E. g. اِنْشَقَّ *to open* (of a flower), lit. *to split itself;* اِنْكَسَرَ *to break* (intrans.), *to be broken;* اِنْقَطَعَ *to be cut off, to be ended, to end;* اِنْكَشَفَ *to be uncovered, to be made manifest, to appear;* اِنْحَطَمَ *to become broken, to break into pieces;* اِنْقَالَ *to be uttered* or *spoken.*

53. Sometimes the seventh form implies that a person allows an act to be done in reference to him, or an effect to be produced upon him; e. g. اِنْهَزَمَ *to let oneself be put to flight, to flee;* اِنْقَادَ *to let oneself be led, to be docile* or *submissive;* اِنْخَدَعَ *to let oneself be deceived;* اِنْجَرَّ *to let oneself be drawn* or *dragged.*

REM. *a.* Hence it is clear that such words as اِنْحَمَقَ, from حَمُقَ, *to be stupid* or *foolish;* اِنْعَدَمَ *to be non-existent* or *missing, not to be found,* from عَدِمَ *not to have;* اِنْهَوَى, from هَوَى *to sink down, to fall;* اِنْعَادَ *to be repeated,* from عَادَ *to return;* اِنْضَاقَ *to be in straits* or *distress,* from ضَاقَ *to be narrow;* are incorrectly formed, though in actual use, especially in more recent times.

REM. *b.* Sometimes, particularly in modern Arabic, the seventh form serves as the مُطَاوِعٌ of the fourth; e. g. اِنْغَلَقَ *to be bolted,* from أَغْلَقَ *to bolt;* اِنْطَفَأَ *to be extinguished,* from أَطْفَأَ *to extinguish;* اِنْصَلَحَ *to be put to rights,* from أَصْلَحَ *to put to rights.*

REM. *c.* اِنْفَعَلَ corresponds exactly to the Heb. נִקְטַל (for נַקְטַל, as in נַעֲשָׂה, נָחְבָּא, 2d per. sing. m. נָסַבְתָּ, נַחְבֵּאתָ for נָסַבַּב, נָקוֹם for נָקַם, נוֹשָׁב for נָוְשַׁב), save that the Hebrew, instead of prefixing a prosthetic ĕlif (or rather ה), has followed the same principle of formation as in הִקְטִיל, أَفْعَلَ. The Arabic form appears in the Imperat. and Imperf.; הִקָּטֵל for הִנָּקְטֵל = اِنْقَتِلْ, and יִקָּטֵל for יִנָּקְטֵל = يَنْقَتِلُ.

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54. The eighth form (إِفْتَعَلَ) is formed from the first (فَعَلَ) by inserting the syllable تَ between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic ا (§. 51, rem.).

Rem. تَ ought properly to have been placed *before* the first radical, as in the fifth and sixth forms (see §. 57, rem. *b*). But in verbs beginning with a sibilant, it was inserted for the sake of euphony between the first and second radicals (see §§. 115, 116, 117); and this was then done in all other cases, either for the same reason, or to introduce complete uniformity among the verbs of this form.

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعٌ) of the first. The reflex object is either *a*) the direct object or accusative, as فَرَقَ *to divide*, اِفْتَرَقَ *to go asunder, to part*; عَرَضَ *to place (something) before one*, اِعْتَرَضَ *to put oneself in the way, to oppose*; ضَرَبَ *to beat*, اِضْطَرَبَ *to move oneself to and fro, to be agitated* (compare the French *battre* and *se débattre*); or *b*) the indirect object or dative, implying *for oneself, for one's own advantage*, as فَرَسَ *to tear a prey in pieces*, اِفْتَرَسَ *do.*; لَمَسَ *to touch*, اِلْتَمَسَ *to feel about for a thing, to seek for it*; كَسَبَ and اِكْتَسَبَ *to earn one's living*; حَطَبَ and اِحْتَطَبَ *to collect firewood*; كَالَ and اِكْتَالَ *to measure* corn; شَوَى and اِشْتَوَى *to roast* meat.

56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِقْتَتَلَ النَّاسُ *the people fought with one another*, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا *the two disputed with one another*, = تَخَاصَمَا; اِسْتَبَقَا *the two tried to outrun one another*, = تَسَابَقَا; اِجْتَوَرُوا *they were neighbours*, = تَجَاوَرُوا; اِلْتَقَوْا *they met one another*, = تَلَاقَوْا.

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57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see §. 113); as اِنْتَفَكَ *to be overturned* (from اَفَكَ), اِرْتَدَعَ *to be turned back*, اِنْتَصَرَ *to be helped* (*by God*), *to be victorious*; اِمْتَلَأَ *to be full*.

REM. *a*. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e. g. قَصَّ and اِقْتَصَّ, *to follow one's track, to relate*; قَفَا and اِقْتَفَى, *to follow*; خَطِفَ and اِخْتَطَفَ, *to snatch away, to carry off by force*.

REM. *b*. اِفْتَعَلَ has been explained in §. 54, rem., as a variety of تَفَعَّلَ or اِتَّفَعَّلَ, and hence it corresponds to the passive of the first form in Aramaic, viz. אִתְקְטַל, אִתְפְּעַל. In Ḥimyaritic the form פתעל occurs, written without a prosthetic letter; and in the Moabite inscription of king Mēsha' we find הלתחם = Heb. נִלְחַם. In Hebrew we may possibly reckon as an example תִּתְחָרָה, *to contend* or *vie with*, = اِفْتَعَلَ; with more certainty הִתְפָּקֵד, *to be numbered, mustered*, and its passive הָתְפְּקַד. The Æthiopic uses two forms, *takadana* and *takadna* (for *takadĕna*).

58. The *ninth* form (اِفْعَلَّ) is formed from the first (فَعَلَ) by doubling the third radical; the eleventh (اِفْعَالَّ) from the ninth by lengthening the fètḥa of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic اِ (see §. 51, rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve chiefly to express *colours* and *defects*, these being qualities that cling very firmly to

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persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (المبالغة). The eleventh seems to indicate a *higher degree* of the quality than the ninth, and this is expressed by the lengthening of the vowel in the second syllable. E. g. اِصْفَرَّ *to be yellow*, اِصْفَارَّ *to be bright yellow*; اِسْوَدَّ *to be black*, اِسْوَادَّ *to be jet black*; اِبْيَضَّ *to be white*, اِبْيَاضَّ *to be pure white*; اِيْرَاقَّ (from وَرَق) *to become purple* (of a grape); اِعْوَجَّ *to be crooked*, اِعْوَاجَّ *to be very crooked*; اِضْجَمَّ and اِضْجَامَّ *to be wry-mouthed* or *wrynecked*; اِحْوَلَّ *to squint*, اِحْوَالَّ *to become verdant*; اِزْوَرَّ and اِزْوَارَّ *to turn away* or *retire from*; اِرْبَدَّ *to be ash-coloured, to be stern* or *gloomy*; اِرْبَثَّ or اِرْبَاثَّ *to be scattered* or *disordered*; اِرْغَادَّ *to become commingled, confused,* or *languid*; اِرْفَضَّ *to be dispersed, to drop* or *flow* (of tears); اِرْقَدَّ *to run quickly, to hasten*; اِشْعَانَّ *to be dishevelled* (of hair).

Rem. *a.* If the third radical of the root is و or ى, the ninth and eleventh forms take the shape اِفْعَلَلَ and اِفْعَالَلَ; as اِجْذَوَى (for اِجْذَوَيَ, see §. 167, 2, *a*) *to stand* or *rest on the tips of the toes*, اِحْوَوَى and اِحْوَاوَى *to be blackish brown* or *blackish green*, اِرْعَوَى *to refrain* or *abstain*.

Rem. *b.* According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارُّ تَارَةً وَيَصْفَارُّ أُخْرَى, *it began to become red at one time and yellow at another.*

60. The *tenth* form (اِسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic اِ is necessary,

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according to §. 26 (compare §. 51, rem.), and the fètha of the first radical is thrown back upon the ت of اِسْت.

61. The tenth form converts the factitive signification of the *fourth* into the *reflexive* or *middle*. E. g. أَسْلَمَ *to give up, deliver over,* اِسْتَسْلَمَ *to give oneself up;* أَوْحَشَ *to grieve* or *distress,* اِسْتَوْحَشَ *to be grieved* or *sorry;* أَعَدَّ *to make ready, prepare, equip,* اِسْتَعَدَّ *to get oneself ready, to be ready;* أَخْلَصَ *to yield up (something) wholly,* اِسْتَخْلَصَ *to claim (something) for oneself, to take entire possession (of it);* أَحْيَا *to bring to life, to preserve alive,* اِسْتَحْيَا *to preserve alive* for one's own advantage; اِسْتَجَابَ دُعَاءَهُ *He* (God) *answered,* or *accepted, his prayer,* اِسْتَجَابَ لَهُ *he complied with his desire,* or *obeyed him,* in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E. g. حَلَّ *to be lawful,* اِسْتَحَلَّ *he thought that it was lawful* (for himself to do); وَجَبَ *to be necessary,* اِسْتَوْجَبَ *he thought it was necessary* (for him); اِسْتَحْسَنَ *to think him,* or *it, good* or *beautiful;* اِسْتَجَادَ *to think it good* or *excellent;* اِسْتَخَفَّ *to think it light, to think lightly of,* or *despise, one;* اِسْتَثْقَلَ *to find it heavy, oppressive* or *troublesome, to think one a bore.*

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not strictly factitive, but estimative or declarative (§. 45, rem. *b*), so also the tenth. Hence اِسْتَوْجَبَ literally means *to make something*

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necessary for oneself, to think it so* or *say it is so*;** but أَوْجَبَ ***to make it necessary for others, to think* or *say that it is so.

63. The tenth form likewise often expresses the *taking, seeking, asking for,* or *demanding,* what is meant by the *first.* E. g. غَفَرَ *to pardon,* اِسْتَغْفَرَ *to ask pardon;* سَقَى *to give one to drink,* اِسْتَسْقَى *to ask for something to drink, to pray for rain;* أَذِنَ *to permit,* اِسْتَأْذَنَ *to ask permission;* غَاثَ *to help,* اِسْتَغَاثَ *to call for help;* حَضَرَ *to be present,* اِسْتَحْضَرَ *to require one's presence, to desire that he should be fetched.*

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission,* &c., *for oneself.*

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E. g. اِسْتَقَامَ *to stand upright,* lit. *to hold oneself upright;* اِسْتَكَانَ *to be humble,* lit. *to make oneself humble, to conduct oneself humbly;* اِسْتَحَقَّ *to be worthy of, to deserve,* lit. *to cause something to be due to oneself as a right* or *desert* (حَقٌّ); اِسْتَحْيَا *to be ashamed,* lit. *to make oneself ashamed* (حَيِيَ *to be ashamed*).

65. The tenth form is frequently *denominative,* in which case it unites the factitive and reflexive or middle senses. E. g. اِسْتَوْلَى *to make oneself master* (وَلِيَ) *of a thing, to take possession of it;* اِسْتَخْلَفَ *to appoint one as deputy, successor,* or *caliph* (خَلِيفَةٌ); اِسْتَوْزَرَ, اِسْتَعْمَلَ, اِسْتَقْضَى, *to appoint one as wèzīr* (وَزِيرٌ), *governor* (عَامِلٌ), or *judge* (قَاضٍ).—Further, اِسْتَحْجَرَ *to become like* (lit. *to make itself like*) *stone* (حَجَرٌ); اِسْتَنْتَسَتِ الْعَنْزُ *the she-goat became like a he-goat* (تَيْسٌ); اِسْتَنْوَقَ الْجَمَلُ *the he-*

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camel became like a she-camel (ناقة); إن البغاث بأرضنا يستنسر *the kite in our country becomes a vulture* (نسر, *our geese are all swans*).

REM. The tenth form is probably the reflexive of a form سَفْعَلَ, which is not in use, corresponding to the Aram. שִׁקְטֵל, הַצְלֵח, and its passive אִשְׁתַּקְטַל, אִתְהַצְלַח, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps سَلَقَى *to throw down flat on the back*, سَقْلَبَ *to dash to the ground*, and سَلْعَفَ *to swallow*, with one or two more, may be regarded as traces of the form سَفْعَلَ, since they are nearly identical in meaning with أَلْقَى, أَقْلَبَ, and أَلْعَفَ (IV. of لَقِيَ, قَلَبَ, and لعف). If so, سَلَقَ, which has the same signification as سَلْقَى, must be a later triliteral formation. See §. 45, rem. *d*.

66. Of the remaining forms of the triliteral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. اِجْذَوْذَى *to bear oneself erect* (جَذَا *do.*); اِحْدَوْدَبَ *to be arched, curved,* or *humpbacked* (حَدِبَ *do.*); اِحْلَوْلَكَ *to be jet black* (حَلَكَ *do.*); اِحْلَوْلَى *to be sweet* (حَلُوَ *do.*); اِخْشَوْشَنَ *to become very rough* (خَشُنَ *to be rough*); اِخْضَوْضَرَ *to become blackish brown* or *blackish green* (=اِخْضَرَّ), *to become soft* or *tender* (خَضِرَ *do.*); اِخْضَوْضَلَ *to become moist* (=اِخْضَلَّ); اِعْرَوْرَى *to ride on a horse without a saddle* (عَرِيَ *to be naked*); اِعْشَوْشَبَ *to be covered with luxuriant herbage* (عُشْبٌ); اِعْصَوْصَبَ *to be gathered together* (عَصَبَ *to bind*); اِغْدَوْدَنَ *to be green and rank* (of a plant), *to be long and thick* (of the hair).—XIII. اِخْرَوْطَ *to be long* or *last long, to go quickly* (rad. خرط); اِجْلَوَّذَ *to last long* (rad. جلذ); اِعْلَوَّدَ *to be heavy* (عَلِدَ *to be hard*);

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إِعْلَوَّطَ *to cling* or *adhere to firmly, to mount a camel* (rad. علط).—XIV. إِجْحَنْشَشَ *to be big* (rad. جحش); إِسْحَنْكَكَ *to be dark, to be obscure* (rad. سحك); إِحْلَنْكَكَ *to be jet black* (حَلَكَ *do.*); إِعْلَنْكَكَ *to be long and thick* (of the hair, rad. علك); إِعْفَنْجَجَ *to go quickly* (rad. عفج); إِقْعَنْسَسَ *to have a hump in front* (the reverse of إِحْدَوْدَبَ, قَعِسَ *do.*).—XV. إِعْلَنْدَى *to be stout and strong* (عَلَدَ *to be hard*); إِحْبَنْطَى *to be swollen* or *inflated, to be filled with rage* (حَبِطَ *do.*).

2. *The Quadriliteral Verb and its Forms.*

67. Quadriliteral (رُبَاعِيٌّ) verbs are formed in the following ways.

a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E. g. بَابَا *to say baba (papa)*, غَرْغَرَ *to gargle*, وَسْوَسَ *to whisper*, زَلْزَلَ *to shake*, حَمْحَمَ *to neigh*, غَمْغَمَ *to bellow, to shout*, خَشْخَشَ *to make rustle* or *rattle*.

b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of a triliteral verbal form. E. g. شَمْخَرَ *to be proud* (شَمَخَ *to be high*); شَمْعَلَ *to be scattered* = شَمَعَ; جَمْهَرَ *to collect* (compare جَمَّ and جَمَعَ); زَحْلَفَ *to roll along* (زَحَفَ *to advance slowly*), *to drive back* (زَحَلَ *to withdraw, to retire*); سَنْبَسَ *to hasten* (perhaps connected with نَبَسَ); خَلْبَسَ *to deceive with soft words* = خَلَبَ; جَلْمَطَ *to shave* the head = جَلَطَ; زَحْوَلَ *to make retire* (زَحَلَ *to retire*).

c) They are denominatives from nouns of more than three

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letters, some of them foreign words. E. g. جورب *to put stockings* (جورب, Pers. گورب) *on one;* جلبب *to put on one the garment called a* جلباب; قلنس and قلنس *to put on one the cap called a* قلنسوة; قطرن *to pitch,* from قطران *pitch;* تمنطق *to put on a girdle* (منطقة); تسرول *to put on trousers* or *drawers* (سراويل, Pers. شلوار); تمدرع *to wear a* مدرعة or *tunic;* تمندل *to wipe one's fingers with a napkin* (منديل *mantile*); تمسكن *to affect lowliness* or *humility, to abase oneself* (مسكين *lowly, humble, poor*); تمذهب *to follow a sect* (مذهب); تمعدد *to assimilate oneself* (*in dress,* etc.) *to the tribe of Ma'add* (معد); تلمذ *to become a pupil* or *disciple* (تلميذ, Heb. תַּלְמִיד); تفلسف *to philosophize* (from فيلسوف, φιλόσοφος); بيطر *to practise the veterinary art* or *farriery* (بيطار *a farrier,* ἱππίατρος).

d) They are combinations of the most prominent syllables or letters in certain very common formulas. E. g. بسمل *to say* بسم الله (*in the name of God*); حمدل *to say* الحمد لله (*praise belongs to God*); حولق and حوقل *to say* لا حول ولا قوة إلا بالله (*there is no power and no strength save in God*); فذلك *to cast up an account,* saying فذلك كذا وكذا *this then is so and so much.*

68. The derived forms of the quadriliteral verb are three in number.

فعلل I.

تفعلل II. إفعنلل III. إفعلل IV.

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69. The *first* form of the quadriliterals corresponds in formation and conjugation to the *second* form of the triliterals, and is both transitive and intransitive in signification. E. g. شَمْلَلَ *to gather ripe dates,* also *to be active* or *nimble;* شَمْرَخَ *to pluck unripe dates;* دَحْرَجَ *to roll;* زَهْزَقَ *to laugh much;* هَرْوَلَ *to run quickly.*

70. The *second* form agrees in formation and signification with the *fifth* of the triliteral verb. E. g. تَجَلْبَبَ *to put on* or *wear a* جِلْبَابٌ; تَدَحْرَجَ *to roll along;* تَسَلْطَنَ *to make oneself sultan* (سُلْطَانٌ), *to act as if one were sultan, to lord it over another;* تَشَيْطَنَ *to act like a devil* (شَيْطَانٌ, ܫܝܛܢ).

71. The *third* form of the quadriliteral verb corresponds to the *seventh* of the triliteral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E. g. اِبْرَنْشَقَ *to open* (of a flower), *to bloom* or *flourish;* اِحْرَنْجَمَ *to be gathered together in a mass* or *crowd;* اِحْوَنْصَلَ *to puff out its crop* (حَوْصَلَةٌ, of a bird); اِسْلَنْطَمَ *to lie on one's face, stretched on the ground;* اِسْلَنْقَى *to lie on one's back;* اِنْعَنْجَرَ *to flow.*

72. The *fourth* form of the quadriliterals, which answers to the *ninth* of the triliterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E. g. اِدْلَهَمَّ *to be very dark;* اِشْمَخَرَّ *to be very high* or *proud;* اِضْمَحَلَّ *to vanish away;* اِسْبَطَرَّ *to lie stretched out on one's side;* اِشْمَعَلَّ *to make haste, to be scattered* or *dispersed;* اِبْذَعَرَّ *to be scattered* or *dispersed;* اِقْشَعَرَّ and اِشْمَأَزَّ *to shudder with horror;* اِطْمَأَنَّ *to be at rest* (from طَمَأَنَ *to lean back*); اِحْزَأَلَّ

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to rise high; إِشْرَأَبَّ *to raise the head and stretch out the neck*; إِصْمَالَّ *to be very hard.*

3. *The Voices.*

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعُلَ (§. 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms, as well as of those verbs of the forms فَعِلَ and فَعَلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ *to become green*, nearly = إِخْضَرَّ or إِخْضَوْضَرَ; صَلُحَ *to be good, right, in order*, = صَلَحَ; فَسُدَ *to be bad, wrong, in disorder*, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

74. The passive is especially used in four cases; namely *a*) when God, or some higher being, is indicated as the author of the act; *b*) when the author is unknown, or at least not known for certain; *c*) when the speaker or writer does not wish to name him; *d*) when the attention of the hearer or reader is directed more to the person affected by the act (patiens, the patient), than to the doer of it (agens, the agent).

REM. The active voice is called by the Arab grammarians صِيغَةُ ٱلْفَاعِلِ *the mould* or *form of the agent*, بِنَآءُ ٱلْفَاعِلِ *the build of the agent*, بَابُ ٱلْفَاعِلِ *the category of the agent*, فِعْلُ ٱلْفَاعِلِ *the action of the agent*, and لِلْفَاعِلِ (ٱلْمَصُوغُ) ٱلْفِعْلُ ٱلْمَبْنِيُّ, or عَلَى ٱلْفَاعِلِ, *the action* (or *verb*) *put into that form of which the agent is the subject.* The passive voice is in like manner called صِيغَةُ ٱلْمَفْعُولِ *the mould* or *form of the patient*, etc.; also فِعْلُ مَا لَمْ يُسَمَّ فَاعِلُهُ *the doing*, or *being done, of that,*

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whereof the agent has not been named, or, more shortly, مَا لَمْ يُسَمَّ فَاعِلُهُ, though this latter is, strictly speaking, equivalent to اَلْمَفْعُولُ اَلَّذِي لَمْ يُسَمَّ فَاعِلُهُ, *the patient whereof the agent has not been named*, i. e. the passive subject. The active voice is also shortly called اَلْمَعْرُوفُ or اَلْمَعْلُومُ, and the passive اَلْمَجْهُولُ, elliptical forms of expression for اَلْفِعْلُ اَلْمَعْرُوفُ فَاعِلُهُ (اَلْمَعْلُومُ), *the action of which the agent is known*, and اَلْفِعْلُ اَلْمَجْهُولُ فَاعِلُهُ, *the action of which the agent is unknown*. These terms, اَلْمَعْرُوفُ or اَلْمَعْلُومُ and اَلْمَجْهُولُ, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as مَرِضَ *to be sick*, نَامَ *to sleep*), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs, and they therefore distinguish الافعال المتعدية, *transitive verbs*, from غير الافعال المتعدية, *intransitive verbs*, or الافعال اللازمة, *verbs that are confined to the subject.*

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see §. 48), whilst the other is *purely passive.*

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

Rem. *a.* We have discarded the names *Preterite* and *Future*, by

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which these forms are still often designated (especially in our Hebrew and Syriac grammars), because they do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (اَلْمَاضِي), the present (اَلْحَالُ or اَلْحَاضِرُ), and the future (اَلْمُسْتَقْبَلُ), the former of which they assign to the Perfect and the two latter to the Imperfect.

REM. *b.* On the forms of these tenses see §. 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see §. 91 etc. The Syntax treats of their significations and use.

80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the

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agent (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle).

6. *The Numbers, Persons, and Genders.*

81. There are three numbers, the *Singular* (الفرد, المفرد, or الواحد), the *Dual* (التثنية or المثنى), and the *Plural* (الجمع, الجماع, الجميع, المجموع, or المكثر); and likewise three persons, the *speaker* (first person), المتكلم, the individual *spoken to* (second person), المخاطب, and the individual *spoken of* (third person), الغائب (*the absent*). The genders are two, namely the *masculine* (المذكر) and the *feminine* (المونث); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

B. The Strong Verb (Verbum Firmum).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatæ (ل ل) in the former class; the verbs which have أ for one of their radicals, in the second (see §. 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

Rem. A verb which contains one of the two letters و or ي is called فِعْلٌ مُعْتَلٌّ, *a weak verb*, as opposed to فِعْلٌ سَالِمٌ, *a verb that is free from defect, a sound verb.* A verb which has أ for one of its radicals, or which belongs to the class med. rad. gemin. (ل ل), is designated by the special term فِعْلٌ صَحِيحٌ; but some grammarians treat صَحِيحٌ and سَالِمٌ as synonyms.

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1. *The Active Voice of the First Form in the Strong Verb.—Table I.**

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronouns are either *separate*, standing by themselves, or *connected*, that is *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns, which express the *nominative* to the verb, are also in part *prefixes*.

REM. On the verbal suffixes, which express the *accusative*, see §. 185; and on the *nominal* suffixes, §. 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

1. *Separate Pronouns.*

Singular.

Masc.	Common.	Fem.
3. p. هُوَ *he.*	. . .	هِيَ *she.*
2. p. أَنْتَ *thou.*	. . .	أَنْتِ *thou.*
1. p. . . .	أَنَا *I.*	. . .

* The *nomina verbi, agentis,* and *patientis,* are given along with the strictly verbal forms in all the Tables.

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Dual.

Masc.	Common.	Fem.
3. p. ...	هُمَا *they two.*	...
2. p. ...	أَنْتُمَا *ye two.*	...
1. p. ...	...	...

Plural.

3. p. هُمْ *they.*	...	هُنَّ *they.*
2. p. أَنْتُمْ *ye.*	...	أَنْتُنَّ *ye.*
1. p. ...	نَحْنُ *we.*	...

Rem. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and,* the affirmative لَ, *certainly, surely,* and the interrogative أَ the vowel of the ه may either be dropped or retained; as وَهُوَ or وَهْوَ, فَهِيَ or فَهْيَ, لَهُوَ or لَهْوَ, أَهِيَ or أَهْيَ.

Rem. *b.* The second syllable of أَنَا is regarded as short by the old poets (ـ ـ), except in pause, where we find both أَنَا (ـ ـ) and أَنَهْ. Compare the Æthiopic *ănă*, which, in combination with the enclitic particle *să*, becomes *ănsă*. أَنَا is, therefore, an example of *scriptio plena,* to distinguish the pronoun from the particles أَنْ, إِنْ, إِنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَأَنَذَا or هَاءَنَذَا *here I am* (הִנֵּנִי, *eccome*), for هَا أَنَا ذَا. The form أَنْ is said also to occur.

Rem. *c.* Older forms of هُمْ and أَنْتُمْ are هُمُو and أَنْتُمُو, used in poetry, and also in the *waṣl* (§. 20, *d*, and §. 23, rem. *c*).

Rem. *d.* The comparison of the pronominal forms (separate and suffixed) of the Arabic with those of the other Semitic languages is a subject of far too great extent and difficulty to admit of being discussed within the compass of a note.

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2. *Suffixed Pronouns, expressing the Nominative.*

Singular.

	Masc.	Common.	Fem.
3. p.	...	...	ـَتْ *she.*
2. p.	تَ *thou.*	...	تِ (ـِي, ـِينَ) *thou.*
1. p.	...	تُ *I.*	...

Dual.

3. p.	اَ ـَ (ـَا, ـَانِ)	...	تَا ـَ (ـَا, ـَانِ) *they*
	they two.		*two.*
2. p.	...	تُمَا (ـَا, ـَانِ) *ye two.*	...
1. p.	...	...	...

Plural.

3. p.	وا ـُ (ـُوا, ـُونَ)	*they.* ...	نَ *they.*
2. p.	تُمْ (ـُوا, ـُونَ)	*ye.* ...	تُنَّ (نَ) *ye.*
1. p.	...	نَا *we.*	...

REM. *a.* The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. *b.* The suffix of the 1st pers. plur. is sometimes shortened in poetry (*nă*) and written defectively, نَ.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

	Masc.	Common.	Fem.
3. p.	ى *he.*	...	ت *she.*
2. p.	...	ت *thou.*	...
1. p.	...	أُ *I.*	...

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Dual.

	Masc.	Common.	Fem.
3. p.	ى *they two.*	...	ت *they two.*
2. p.	...	ت *ye two.*	...
1. p.	...	...	...

Plural.

3. p.	...	ى *they.*	...
2. p.	...	ت *ye.*	...
1. p.	...	ن *we*	...

Rem. These forms are restricted to the Imperfect. They are called by the grammarians حُرُوفُ ٱلْمُضَارَعَة, and are comprised in the mnemonic word أَنَيْتُ or نَأْتِي.

90. Of the two fètḥas with which the first and third radicals of a verb are always pronounced (قَتَلَ, فَرِحَ, حَسُنَ), the former is rejected after prefixed pronouns, as يَقْتُلُ, تَقْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْنَا, قَتَلْتَ. When the suffix begins with a vowel, that vowel takes the place of the fètḥa, as قَتَلُوا, قَتَلَتْ.

Rem. *a.* When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the tèśdīd. Thus from ثَبَتَ, *to stand firm*, we get ثَبَّتَ, ثَبَّتِ, ثَبَّتُم, for ثَبَتْتَ, ثَبَتْتِ, ثَبَتْتُم. See §. 14, *c*, rem. *b*.

Rem. *b.* When the third radical is one of the letters ث, د, ذ, ض, ط, ظ, it may unite in pronunciation with the ت of the suffixes, so as to form a double ت, but it is nevertheless retained in writing. To indicate the assimilation, the ت takes tèśdīd, and the ǵèzma, with which the third radical ought properly to be marked, is omitted.

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Thus, عَبَدْتُ for عَبَدْتُ, *I have served;* رَبَطْتَ for رَبَطْتَ, *thou hast bound;* أَخَذْتُمْ for أَخَذْتُمْ, *ye have taken.* On this assimilation see §. 14, *c.*

REM. *c.* When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèšdīd; as آمَنَّ *they* (women) *believed,* آمَنَّا *we believed,* for آمَنَنَ and آمَنَنَا.

REMARKS on the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic.—A) *The Perfect.** The 3d pers. sing. masc., which is destitute in Arabic and Æthiopic of any inflexional adjunct, has lost in Hebrew the vowel of the final radical; קָטַל instead of قَتَلَ. It reappears, however, when the verb is combined with accusative suffixes; as קְטָלַנִי *ḳᵉṭālá-nī,* קְטָלָהוּ *ḳᵉṭālá-hū,* קְטָלְךָ *ḳᵉṭālᵉ-khá,* which are in Arabic *ḳatala-nī, ḳatala-hu, ḳatala-ka.* The corresponding Aramaic forms are even more contracted; e. g. קְטַל, with suffixes קְטָלַנִי, קְטָלָךְ.—The 3d pers. sing. fem. קְטָלָה was originally קְטָלַת, as is proved by the following considerations: 1) the Arabic and Æthiopic have both قَتَلَتْ, and the Aramaic קְטָלַת, ቀተለት; 2) with accusative suffixes it takes the form קְטָלַת, as קְטָלַתְהוּ *ḳᵉṭālátth-hū,* קְטָלַתָם *ḳᵉṭālátham;* 3) in verbs ל״ה it has the form גָּלְתָה, with *double* suffix, instead of the more ancient גָּלַת (contracted for גָּלְיַת), Arab. جَلَتْ, Levit. xxv. 21, xxvi. 34; 4) the form קְטָלַת actually occurs once in the Bible, viz. אֲזָלַת, Deut. xxxii. 36.—The 2d pers. sing. masc. is identical in Heb. and Arab., قَتَلْتَ, קָטַלְתָּ; in Aram. it loses the final vowel, קְטַלְתְּ. The Æthiopic differs from the Arab. in having *k* as the characteristic letter of the suffix, instead of *t,* in this and the analogous forms of the sing. and plur.; *ḳatalka,* etc. Compare أَنْتَ *thou* (in which, as well as in أَنَا, *an* seems to be merely a demonstrative base) with ኧ *thee.* In both cases the *t* appears to be the original letter.—The 2d pers. sing. fem. קָטַלְתְּ was originally קָטַלְתִי, = Arab. قَتَلْتِ, Æth. *ḳatalkī,* for, with an

* This form seems, strangely enough, to have fallen into comparative disuse in Assyrian (see Schrader in the Zeitschrift d. D. M. G., xxvi. Bd., pp. 266 and 391).

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accusative suffix, it becomes קְטַלְתִּידוּ *ḳ'ṭalti-hū*. This form is even sometimes found separately in the *k'thībh*, e. g. Jerem. xxxi. 21. In Chaldee it is קְטַלְתְּ, but the final י is written in Syriac, though not pronounced, ܩܛܠܬ.—In the 1st pers. sing. the Heb. has preserved a purer form than the Arabic and Æth. The transition from the original clear ī of קְטַלְתִּי to the dull *u* of قَتَلْتُ, Æth. *ḳatalkū*, may perhaps be traced in the rare form קְטַלְתִּ (*ḳāṭal-t'*), e. g. Ps. cxl. 12, unless this be merely an example of *scriptio defectiva*, קְטַלְתִּ for קְטַלְתִּי. The Aram. has entirely lost the final vowel, קְטַלַת, ܩܛܠܬ. As to the interchange of *k* with *t*, the former (preserved in Æthiopic and dialectically in South Arabia) appears to have been here the original letter; compare Heb. אָנֹכִי *I*, Moab. אנך (*ānōkh?*), Phœn. אנך (in Plautus *anech*).—The 3d pers. plur. masc. seems to have ended originally in *ūna* (as in the Imperf. and the plur. of nouns), and this termination has been preserved almost intact in the rare Heb. form קְטַלוּן, Aram. קְטַלוּן, ܩܛܠܘܢ. Usually, however, the *n* has been dropped, and hence we get Heb. קְטָלוּ, Arab. and Æth. قَتَلُوا, and Chald. קְטַלוּ. The Syr. goes a step farther, and drops the *ū* in pronunciation, sometimes too in writing,—ܩܛܠܘ, ܩܛܠ. —The original termination of the 3d pers. plur. fem. seems to have been *āna*, whence the less frequent Aram. forms קְטַלָן, ܩܛܠܢ; more commonly, with rejection of the final *n*, קְטַלָא, ܩܛܠܐ, or, with the loss of the ܐ, ܩܛܠ. The Æth. form is identical with the Chald., viz. *ḳatalā;* the Arabic, on the other hand, contracted the primitive *ḳatalāna* into قَتَلْنَ *ḳatalna*. In Heb. the fem. is wanting.—The Arabic and Æth. have, as usual, preserved the 2d pers. plur. masc. in its oldest shape, viz. Arab. قَتَلْتُمْ, Æth. *ḳatalkĕmū*. Generally, however, the Arab. rejects the final vowel, leaving قَتَلْتُمْ=Heb. קְטַלְתֶּם (ֶ for *ŭ*, as in אַתֶּם=أَنْتُمْ, אֶת־=אוֹת, etc.), Aram. קְטַלְתוּן (with ו for ם, as in אַתּוּן=אַתֶּם). The Heb. form becomes with accusative suffixes קְטַלְתּוֹ = modern Arab. قَتَلْتُوا.—The 2d pers. plur. fem. maintains its full form in the Arab.

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قَتَلتُ, with which the Æth. *ḳatalkĕn*, Heb. קָטַלְתָּן, and Aram. קְטַלְתֵּן, ܩܛܠܬ, are identical, the doubling of the final letter being no longer audible because of the loss of its accompanying vowel. In Amos iv. 3 there occurs the fuller form הִשְׁלַכְתֶּנָה (where הַתֶּנָה would be more correct, as also in אַתֶּנָה, instead of אַתֶּנָּה). — In the 1st pers. plur. the Heb. differs slightly in the suffix from the rest of the dialects, but in other respects the forms are identical; viz. Heb. קְטָלָנוּ, Arab. and Æth. قَتَلْنَا, Aram. קְטַלְנָא, ܩܛܠܢ.— The *Dual* number is peculiar to the Arabic, and has fallen into disuse in its modern dialects, as it had done long before in the other Semitic languages.—B) *The Imperfect.* In the 3rd pers. sing. masc. the Heb. יִקְטֹל and Chald. יִקְטֶל stand for יִקְטַל, Arab. يَقتُلُ. The *a* still appears in Heb. in verbs ע״ע and ע״ו, as יָסֹב for יַסְבֵּב, יָקוּם for יַקְוֹם. In Assyrian *i* is found in the 3d pers. sing. masc., the 3d pers. plur. masc. and fem., and the 1st pers. plur.; the other persons have *a*. Some of the ancient Arabs also pronounced the prefix with *kèsr* instead of fèth, and in modern Arabic the word is sounded nearly as *iḳtul* or *iḳtol*.* The Syriac has a preformative *n*, ܢܩܛܠ, the origin of which it is difficult to account for satisfactorily. The final vowel of the Arabic has been lost in the other dialects, just as in the Perf., but traces of it reappear in connection with accusative suffixes; e. g. in Heb. יִקְטְלֵנִי *yiḳṭlé-nī*, יִקְטָלְךָ *yiḳṭŏl-khā*.—In the 2d pers. sing. fem. the Arabic has تَقتُلِينَ, to which exactly corresponds the Heb. and Aram. תִּקְטְלִין. The Heb., however, more commonly uses the shorter תִּקְטְלִי, which is also Assyrian and Æthiopic. It is not

* *Kèsr* was used instead of *fèth* with any of the preformatives except ى, as نِعبُدُ, نِستَعِينُ, إِخَالُ, إِعهَدُ, save in the case of verbs med. و (as أَقُومُ, نَقُومُ, أَقَمْ, never إِقُومُ, etc.). The Benū Kèlb, however, employed it even with the ى, as يِعلَمُ for يَعلَمُ. Dialectically, too, the *fèth* might be assimilated to a following *ḍamm*, as نُعبُدُ for نَعبُدُ, a form which appears in modern Arabic in the Maġribī dialect, as "nodkhol" (نُدخُلُ for نَدخُلُ), "nothlob" (نُطلُبُ for نَطلُبُ).

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unlikely that this last was the original form, and that those with final *n* arose from an inaccurate assimilation to the plural.—The 3d pers. plur. masc. was originally, as in Arabic, يَقْتُلُونَ, to which correspond the Heb. and Chald. יִקְטְלוּן (Syr. ܢܩܛܠܘܢ), and the shorter Heb. form יִקְטְלוּ. The Assyrian and Æthiopic termination is likewise *ū*. Of the 3d pers. plur. fem. the most ancient form appears to have been *yaḳṭulāna*, which is preserved in the Chald. יִקְטְלָן (Syr. ܢܩܛܠܢ). The Assyrian and Æthiopic dropped the *n*, leaving the termination *ā*; whilst the Arabic and Heb. shortened it, just as in the Perf., into يَقْتُلْنَ, יִקְטֹלְנָה (Gen. xxx. 38, 1 Sam. vi. 12, Dan. viii. 22).*—The other persons do not seem to require any remarks, so that we may bring this note to a close by noticing that in the Hebrew *pausal* forms, and occasionally in others, both in the Perf. and Imperf., we find full vowels, exactly corresponding to those of the Arabic, in place of the common *sh'vā*. Examples are: *Perf.* 3d pers. sing. fem. דָּבְקָה, חָסְיָה, הָלְכָה; 3d pers. plur. masc. לָקְחוּ, נָבְרוּ, יָלְדוּ; *Imperf.* 3d pers. sing. fem. תַּעֲבוֹרִי; 2d pers. sing. fem. תִּשְׁמְרִם; 3d pers. plur. masc. יִשְׁמָעוּ, יַעֲבְרוּ, יִשְׁפְּטוּ, יִחְזְקוּ, יִרְגְּזוּ, יִשְׁלְוּ.—As the modern Arabic forms much resemble those of the Hebrew, especially in the Imperf., we give them here for the purpose of comparison.

Perfect.

Singular.

	Masc.	Common.	Fem.
3. pers.	كَتَبَ	...	كَتَبَتْ
2. pers.	كَتَبْتَ	...	كَتَبْتِ
1. pers.	...	كَتَبْتُ	...

* The use of תִּקְטֹלְנָה, which is properly the 2d. pers. plur. fem., for יִקְטֹלְנָה, is merely an inaccuracy which has gradually crept into

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Plural.

	Masc.	Common.	Fem.
3. pers.	...	كَتَبُوا	...
2. pers.	...	كَتَبْتُمْ	...
1. pers.	...	كَتَبْنَا	...

Imperfect.

Singular.

3. pers.	يَكْتُبُ (*iktub*)	...	تَكْتُبُ (*tèktub*)
2. pers.	تَكْتُبُ	...	تَكْتُبِي
1. pers.	...	أَكْتُبُ	...

Plural.

3. pers.	...	يَكْتُبُوا (*iktubū*)	...
2. pers.	...	تَكْتُبُوا	...
1. pers.	...	نَكْتُبُ	...

b. FORMS OF THE TENSES AND MOODS.

91. When the second radical of the Perfect has *fètha*, it may take either *ḍamma* or *kèsra* in the Imperfect; as قَتَلَ *to kill*, يَقْتُلُ; كَتَبَ *to write*, يَكْتُبُ; ضَرَبَ *to strike*, يَضْرِبُ; جَلَسَ *to sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze*, يَعْطُسُ and يَعْطِسُ; سَمَطَ *to remove the hair by scalding*, يَسْمُطُ or يَسْمِطُ; رَكَزَ *to stick upright into the ground*, يَرْكُزُ.

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the usage of the language. Even in Arabic such forms as تَتَفَطَّرْنَ, for يَتَفَطَّرْنَ (Ḳor. xlii. 3), and تَشَمَّمَ (i. e. تَتَشَمَّمَ), for يَشَمَّمَ (يَتَشَمَّمَ), are mentioned by the grammarians as of rare occurrence.

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Rem. *a.* Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètḥa* of the Perfect; as فَعَلَ *to do,* يَفْعَلُ; قَطَعَ *to cut,* يَقْطَعُ; مَنَعَ *to hinder,* يَمْنَعُ; بَرَأَ *to create,* يَبْرَأُ; سَأَلَ *to ask,* يَسْأَلُ; ذَهَبَ *to go away,* يَذْهَبُ; لَحَظَ *to look at,* يَلْحَظُ; طَرَحَ *to throw,* يَطْرَحُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ *to perceive, know,* يَشْعُرُ; قَعَدَ *to sit,* يَقْعُدُ; طَعَنَ *to transpierce,* يَطْعُنُ; زَعَمَ *to say,* يَزْعُمُ; طَلَعَ *to ascend,* يَطْلُعُ; صَلَحَ *to be sound, right, good,* يَصْلُحُ; بَلَغَ *to attain to, reach,* يَبْلُغُ; نَفَخَ *to blow,* يَنْفُخُ; شَخَبَ *to flow,* يَشْخُبُ; رَجَعَ *to return,* يَرْجِعُ; نَزَعَ *to draw* or *pull away,* يَنْزِعُ; شَخَرَ *to bray,* يَشْخِرُ. Some verbs have two forms; as نَعَقَ *to croak,* يَنْعِقُ; مَنَحَ *to give in a present,* يَمْنَحُ; نَكَحَ *to marry,* يَنْكِحُ; نَطَحَ *to butt,* يَنْطَحُ; سَلَخَ *to flay,* يَسْلَخُ; دَبَغَ *to tan,* يَدْبَغُ; صَبَغَ *to dye,* يَصْبَغُ; فَرَغَ *to be at leisure, to have done with,* يَفْرَغُ; and even three, as نَحَتَ *to cut* or *hew,* يَنْحِتُ; رَجَحَ *to incline* (of a scale of a balance), يَرْجَحُ; نَبَعَ *to gush out,* يَنْبَعُ.

Rem. *b.* Verbs of the form فَعَلَ denoting superiority, فَعَلَ ٱلدَّالُّ عَلَى ٱلْغَلَبَةِ (see §. 43, *a*), always have *ḍamma* (the grammarian ṣl-Kisā'ī alone admitting *fètḥa* with a guttural), as شَعَرَهُ *he excelled him in composing poetry,* يَشْعُرُهُ; فَخَرَهُ *he surpassed him in glory,* يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ى, or tert. rad. ى, when they take *kèsra,* as وَعَدَهُ *he outbid him in promising,* يَعِدُهُ; خَارَهُ *he excelled him in goodness,* يَخِيرُهُ, رَمَاهُ *he surpassed him in shooting with arrows,* يَرْمِيهِ.

Rem. *c.* Excessively rare are cases like رَكَنَ *to incline to, lean upon,* يَرْكَنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكَنُ. See §. 175, rem. *b.*

92. When the second radical of the Perf. has *kèsra,* the Imperf. takes *fètḥa;* as عَلِمَ *to know,* يَعْلَمُ; شَرِبَ *to drink,*

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سَلِمَ ; يَسْلَمُ *to be safe,* يَسْلَمُ.

REM. *a.* A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ *to think* or *suppose,* يَحْسِبُ or يَحْسَبُ ; نَعِمَ *to be green and flourishing,* يَنْعَمُ ; بَئِسَ, *to be in distress* or *poverty,* يَبْئِسُ or يَبْأَسُ. See also §§. 142 and 146.

REM. *b.* Very rare are cases like حَضِرَ *to be present,* يَحْضُرُ ; رَكِنَ *to incline to, lean upon,* يَرْكُنُ ; فَضِلَ *to be in excess, abound,* يَفْضُلُ ; نَعِمَ *to be affluent, comfortable,* يَنْعُمُ ; بَرِئَ *to be clear, quit,* or *innocent of,* يَبْرُؤُ or يَبْرَأُ. The most common example of this kind is a verb med. و, viz. مَاتَ *to die* (for مَوِتَ, 1st p. sing. Perf. مِتُّ), يَمُوتُ. See §. 92, rem. *c.* —Similarly in Syriac, ܫܟܚ, ܡܬ, ܗܠܟ, ܢܣܐ, Imperf. ܢܫܟܚ, ܢܡܘܬ, ܢܗܠܟ, ܢܣܐ.

93. When the second radical of the Perf. has *damma,* that vowel is retained in the Imperf. ; as حَسُنَ *to be beautiful,* يَحْسُنُ ; شَرُفَ *to be high, noble,* يَشْرُفُ ; بَلُدَ, *to be dull* or *stupid,* يَبْلُدُ.

REM. With the above forms compare the Heb. יִשְׁלַח, יִכְתֹּב, יִכְבַּד. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִשְׁכַּל, יִקְטַן, whereas in Arabic instances like لَبُبْتُ *I became wise,* دَمُمْتُ *I became ugly,* شَرُرْتُ *I became bad,* أَلَبُّ, أَدُمَّ, أَشُرَّ, are very rare. Some authorities admit the forms أَلُبَّ, أَدُمَّ, أَشُرَّ.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf. ; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter.

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Rem. *a.* In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see §. 77, rem. *a*). If we look upon the root قتل as primarily conveying the abstract idea of "killing," we may regard قَتَلْتُ as meaning "killing-of-me" (i. e. done by me), "my killing," = "I have killed;" and أَقْتُلُ as meaning "I-killing," = "I am killing."

Rem. *b.* In the Imperf. the pronominal *prefixes* mark the state or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. تَكْتُبُ is sufficiently distinguished from the 3d pers. sing. masc. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fèṯha;* as Indic. يَكْتُبُ, Subj. يَكْتُبَ. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as يَكْتُبْ; whence it is sometimes called the apocopated Imperfect.

Rem. *a.* The ḍamma and fèṯha of the Indicat. and Subjunct. Imperf. in the verb, correspond to the ḍamma and fèṯha of the Nom. and Accus. in the noun (see §. 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., اَلْمُضَارِعُ, because it *resembles* the noun.

Rem. *b.* The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form يَقْتَلِ in rhyme.

Rem. *c.* In Hebrew, as in modern Arabic, the shorter forms

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of the Jussive have almost entirely supplanted the longer ones of the Indicative and Subjunctive (see §. 90, remarks on the Inflexion of the Perf. and Imperf. Indic.) It is only in a few cases that the Jussive can be distinguished from the Indicat., as for example in the Hif'îl (יַקְטֵל, יַקְטִיל), and in verbs ע״ו (יָקֹם, יָקוּם) or ל״ה (יִגְלֶה, יִגְלֵה; יִגַל, יִגְלֶה; etc.).

96. The forms of the Indicat., which end in ـِنَ and ـَنَ, reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The 2d and 3d pers. plur. fem. are exceptions, for in them ـَنَ is retained, because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination ـَنَّ or ـْنَّ (called by the grammarians النون الموكدة, or *the corroborative n*) to the Jussive. If the Jussive ends in *ī* or *ū*, the fètha of ـَنَّ or ـْنَّ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِنَّ, تَكْتُبُنَّ, from تَكْتُبِي; يَكْتُبُنَّ, يَكْتُبْنَ, from يَكْتُبُوا; etc. In the dual, the first fètha of ـَنِّ is absorbed by the ـَا of the termination, and the second weakened into a kèsra through the influence of the same long vowel: تَكْتُبَانِّ, يَكْتُبَانِّ, from تَكْتُبَا, يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fètha of the verb unites with the initial fètha of ـَنِّ into a long *ā*, and in consequence the second fètha of ـَنَّ becomes kèsra: يَكْتُبْنَانِّ (ג) from يَكْتُبْنَ (ג).

REM. *a.* The syllable ـْنَّ of the second Energetic is appended only

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to those persons which have, in the first Energetic, a short vowel before نَّ; and not to the dual, because its forms would then coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبْنَنْ) was disagreeable to the ear.

Rem. *b.* Before an *ĕlifu 'l-waṣl* (§. 19) the *n* of the termination نْ‍َ is rejected (§. 20, rem. *c*), as لَا تُهِنَ ٱلْفَقِيرَ, *despise not the poor*, for تُهِنْنَ, from أَهَانَ, IV. of هَانَ.

Rem. *c.* The syllable نْ‍َ is often written ـًا, and pronounced in pause اَ. This at once explains the form of the Hebrew Energetic or Cohortative, — אָשְׂמְחָה *I will be glad*, נִנַּתְּקָה *let us break in pieces*, — in which the ה is a mere vowel-sign.

98. The *Imperative* (الأمر *the order* or *command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to §. 26, a short prosthetic vowel. When the second radical is pronounced with *fĕtḥa* or *kèsra*, this vowel is *kèsra*; when with *ḍamma*, it is *ḍamma*. E. g. اِفْعَلْ, اِضْرِبْ, اُكْتُبْ.

Rem. *a.* Regarding the elision of the prosthetic vowel (اِ), see §. 19, *b*; and on the orthography ! and اُ, in cases where that elision does not take place, §. 19, rem. *d*.

Rem. *b.* Fètḥa cannot be employed as a prosthetic vowel, on account of its weight.

Rem. *c.* As an Imperative the Arabs also use the indeclinable form فَعَالِ; as حَضَارِ *be present!* حَذَارِ *beware!* نَزَالِ *alight!* سَمَاعِ *listen!* تَرَاكِ *let alone!* دَبَابِ *creep along!* نَعَاءِ *announce the death of —!* from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קְטוֹל (ō for *ā*, and the final short vowel dropped), which is also used in the same

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way; as זְכוֹר *remember!* In quadriliterals this form is very rare, the only examples mentioned being قَرْقِرْ بِالرَّعْدِ = قَرْقَارِ, *let thy thunder crash*, and عَرْعَارِ, *come and play the game called 'ar'ara.* Occasionally it seems to take its meaning from one of the derived conjugations, as خَرَاجِ *bring out!* دَرَاكِ *overtake!* = أَدْرِكُوا, أَخْرِجُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§. 97).

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.*

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *ḍamma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *ḍamma*, and the *second* radical *fèṭha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fèṭha* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fèṭha* in the *fifth* and *sixth* forms, with *kèsra* in the rest.

REM. The Imperfects of the ninth and eleventh forms, يَقْتَلُّ and يَقْتَالُّ, are contractions for يَقْتَلِلُ and يَقْتَالِلُ. This may be seen from the Jussives يَقْتَلِلْ and يَقْتَالِلْ, and the Imperatives اِقْتَلِلْ and اِقْتَالِلْ. See §§. 106 and 120.

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104. In the *second, third,* and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *ḍamma*, in the rest with *fèṭḥa*.

105. The characteristic ălif of the fourth form disappears when another letter is prefixed; as يُقْتِلُ, not يُاقْتِلُ, from أَقْتَلَ.

Rem. So in Hebrew יַקְטִיל from הַקְטִיל (with rare exceptions in verbs פ״י, such as יְהוֹשִׁיעַ), and in Aramaic יַקְטֵל, נַסְחֵל, from אַקְטֵל, אַסְחֵל. In biblical Chaldee, however, the form יְהַקְטִיל is common.

106. The ninth and eleventh forms were originally اِفْعَلَلَ and اِفْعَالَلَ. But, by a rule of the language (see §. 120), if the last radical in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with tèsdīd; e. g. اِصْفَرَّ for اِصْفَرَرَ, يَصْفَرُّ for يَصْفَرِرُ. If the last radical has no vowel, the word remains uncontracted; as اِصْفَرَرْتَ, اِصْفَرِرْ, يَصْفَرِرُ (see §. 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

Rem. *a.* The Imperfects Pass. of the first and fourth forms are identical.

Rem. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèṭḥa*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with ḍamma, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form قُوتِلَ; and hence in the Pass. of the sixth, تُقُوتِلَ.

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109. In the Perf. Pass. of the fifth and sixth forms, not only is the fètha of the first radical changed into ḍamma, but also the fètha of the characteristic تَ (which expresses the reflexive idea of these forms); e. g. تُقُوتِلَ, تُقُتِّلَ. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic ت, pronounced with ḍamma, but also the prosthetic ĕlif; e. g. اُنْقُتِلَ, اُقْتُتِلَ, اُسْتُقْتِلَ. Compare §. 98 and rem. *a*.

110. The ninth and eleventh forms, being neutral in their signification, have of course no passive (see §. 73).

111. When the verbal root begins with ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Ḳor'ān frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic ĕlif, when they happen to commence with two consonants (compare §. 54). E. g. اِطَّيَّرَ, اِشَّمَّمَ, اِسَّمَّعَ, اِسَّاقَطَ, اِزَّيَّنَ, اِدَّارَأَ, اِدَّثَّرَ, اِثَّاقَلَ, اِتَّايَعَ, for تَطَيَّرَ; تَشَمَّمَ, تَسَمَّعَ, تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَثَّرَ, تَثَاقَلَ, تَتَايَعَ, يَذَّكَّرُ, يَطَّهَّرُ, يَصَّدَّقُ, يَزَّكَّى, for يَتَطَهَّرُ, يَتَصَدَّقُ, يَتَزَكَّى, يَتَذَكَّرُ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative تَ; as اِتَّنَفَّسَ for تَنَفَّسَ, *to take breath*.

REM. See §. 48, rem. *b*, and compare such Hebrew forms as הִתְּבָר, חִזְּקָה, הִטַּהֵר, to which add the rarer cases הִכּוֹנֵן, הִנַּבֵּא, אֵרוֹמֵם (in pause for אֶתְרוֹמֵם).

112. The تَ of the fifth and sixth forms is sometimes omitted in those persons of the Imperf. Act. to which تَ is prefixed

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(2d pers. sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g. تَكَسَّرُ, تَحَمَّلُ, تَبَاعَدُ, تَقَدَّمُونَ, for تَتَكَسَّرُ, تَتَحَمَّلُ, تَتَبَاعَدُ, تَتَقَدَّمُونَ. These shortened forms are sufficiently distinguished by the fètḥas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (تُبَاعِدُ, تُكَسِّرُ); and by the fètḥa of the prefixed ت from the same persons in the passive of the second and third forms (تُبَاعَدُ, تُكَسَّرُ).

113. Verbs of which the first radical is أ, و, ى, ر, ل, or ن, have no seventh form in classical Arabic, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن,—namely اِنَّمَسَ, *to lie concealed*,—the characteristic ن is united by tèśdīd to the first radical.

Rem. *a.* Some grammarians regard اِنَّمَسَ as being of the eighth form, by assimilation for اِنْتَمَسَ.

Rem. *b.* In modern Arabic such forms as اِنْأَخَذَ, اِنْأَطَرَ, اِنْرَضَّ, اِنْصَرَ, اِنْوَلَدَ, اِنْوَجَدَ, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مّ; as اِنْمَحَقَ or اِمَّحَقَ from مَحَقَ, اِنْمَحَى or اِمَّحَى from مَحَا, اِنْمَعَطَ or اِمَّعَطَ from مَعَطَ, اِنْمَلَسَ or اِمَّلَسَ from مَلَسَ, اِنْمَلَصَ or اِمَّلَصَ from مَلَصَ.

Rem. These forms are sometimes assigned to the eighth form; اِمَّحَقَ for اِمْتَحَقَ, اِمَّحَى for اِمْتَحَى, اِمَّرَطَ for اِمْتَرَطَ, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تّ, with the

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initial ث into ت or ثّ. E. g. اِتَّبَعَ, for اِتْتَبَعَ, from تَبِعَ ; اِثَّارَ or اِتَّارَ, for اِثْتَارَ, from ثَارَ ; اِثَّرَدَ or اِتَّرَدَ from ثَرَدَ ; اِثَّغَرَ or اِتَّغَرَ from ثَغَرَ.

REM. The same assimilation is sometimes extended to the letter س, as اِسَّمَعَ, for اِسْتَمَعَ, from سَمِعَ.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into دّ, and with an initial ذ into دّ or ذّ. E. g. اِزْدَجَرَ, for اِزْتَجَرَ, from زَجَرَ ; اِزْدَادَ, for اِزْتَادَ, from زَادَ ; اِدَّرَكَ, for اِدْتَرَكَ, from دَرَكَ ; اِدَّرَى, for اِدْتَرَى, from دَرَى ; اِدَّعَى, for اِدْتَعَى, from دَعَا ; اِدَّخَرَ or اِذَّخَرَ, for اِذْتَخَرَ, from ذَخَرَ ; اِدَّكَرَ or اِذَّكَرَ, for اِذْتَكَرَ, from ذَكَرَ ; اِدَّرَعَ or اِذَّرَعَ, for اِذْتَرَعَ, from ذَرَعَ.

REM. *a.* Whether the form with دّ or ذّ is to be preferred, depends upon usage; for instance, اِدَّخَرَ and اِدَّكَرَ are preferable to اِذَّخَرَ and اِذَّكَرَ, but Lane gives in his Lexicon only اِدَّبَقَ, اِدَّرَقَ, and اِدَّرَى. The unassimilated اِذْدَكَرَ is also said to occur, as well as اِذْدَرَى.

REM. *b.* Some grammarians extend this assimilation to the letter ز, as اِزَّانَ, for اِزْدَانَ, from زَانَ.

REM. *c.* The letter ت is sometimes changed into د after an initial ج; e. g. اِجْدَرَّ, اِجْدَزَّ, اِجْدَمَعَ, instead of the usual اِجْتَرَّ, اِجْتَزَّ, اِجْتَمَعَ, from جَرَّ, جَزَّ, جَمَعَ.

117. If the first radical be ص, ض, ط, or ظ, the characteristic ت is changed into ط, which unites with initial ط into طّ, with initial ظ into طّ or ظّ, and occasionally with initial ض into

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ض. E. g. صَلَّى, صَفَّا, صَبَّغَ, اِصْطَبَغَ, اِصْطَفَى, اِصْطَلَى, اِصْطَلَحَ, from طَلَبَ, طَعَنَ, طَرَدَ, اِطَّرَدَ, اِطَّبَعَ; صَلَحَ, اِطَّلَبَ, اِطَّعَنَ, اِطَّلَعَ, from ظَلَمَ; اِظَّلَمَ, or اِظْظَلَمَ, from ظَارَّ; اِظَّارَ, or اِظْظَارَّ, from ظَعَنَ; اِظَّعَنَ, اِظَّهَرَ, from ظَهَرَ, ظَفِرَ, ظَعَنَ; اِضْطَرَبَ, or اِضْرَبَّ, from ضَرَبَ; اِضْطَجَعَ, or اِضَّجَعَ, from ضَجَعَ; اِضْطَرَّ, اِضْطَلَعَ, from ضَرَّ, ضَلَعَ.

Rem. *a.* The letter ص sometimes assimilates the following ط; as اِصَّبَرَ, اِصَّفَى, اِصَّلَى, اِصَّلَحَ, اِصَّادَ, for اِصْطَبَرَ, etc.

Rem. *b.* From ضَجَعَ the form اِطَّجَعَ also occurs.

4. *The Quadriliteral Verb.—Table IV.*

118. The four forms of the quadriliteral verb follow throughout their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§. 69—72).

Rem. *a.* The تَ, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see §. 112).

Rem. *b.* As mentioned in §. 45, rem. *d*, words like هَرَاقَ (for أَرَاقَ), *to pour out*, and هَيْمَنَ, *to believe*, are treated as quadriliterals. The latter is inflected exactly like قَمْطَرَ, but the former is irregular: Imperf. يُهَرِيقُ, Imperat. هَرِقْ, nom. act. هِرَاقَةٌ. The form أَهْرَاقَ, Imperf. يُهْرِيقُ, is also used.—The tenth form of طَاعَ, viz. اِسْتَطَاعَ, *to obey*, is sometimes shortened into اِسْطَاعَ or اِسْتَاعَ, Imperf. يَسْطِيعُ or يَسْتِيعُ and then converted into أَسْطَاعَ, Imperf. يُسْطِيعُ.

5. *Verbs of which the Second and Third Radicals are Identical.—Table V.*

119. These verbs are usually called *verba mediæ* or *secundæ*

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radicalis geminatæ (ע"ע). The Arab grammarians name them الفعل الاصم, *the solid verb*, or الفعل المضاعف, *the doubled verb*.

120. They differ from other strong verbs in two points.

a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèshdīd. E.g. فرّ *to flee*, for فَرَرَ; شقّ *to split* or *cleave*, for شَقَقَ; مسّ *to touch*, for مَسَسَ; شمّ *to smell*; for شَمِمَ; حبّ *to become dear* (*to one*), for حَبُبَ; لبّ *to become wise* or *intelligent*, for لَبُبَ.

b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. يجلّ for يَجْلِلُ, يمدّ for يَمْدُدُ, يملّ for يَمْلُلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يمدد, يفرر, لببت, مللت, فررت.

REM. *a*. Transitive verbs of this class, of the form فَعَلَ, have ḍamma in the Imperfect, with the exception of six, which also admit kèsra; viz. بتّ *to sever* or *separate entirely*, *make decisive* or *absolute*, رمّ *to repair*, شدّ *to make hard* or *firm*, *tie firmly*, علّ *to water* (camels) *a second time*, نمّ *to spread abroad* or *divulge secretly*, هرّ *to abhor*, *detest*, Imperf. يَبُتُّ or يَبِتُّ, etc. One verb has only kèsra, viz. حبّ *to love* (instead of the common IV. أحبّ), Imperf. يَحِبُّ.

REM. *b*. Uncontracted verbs of the forms فَعِلَ and فَعُلَ sometimes occur; as صَكِكَ *to be knock-kneed* or *weak in the hocks*, مَشِشَ *to have a swelling on the pastern* (of a horse), أَلِلَ *to smell badly*, ضَبِبَ *to abound in lizards* (ضَبٌّ), لَحِحَ *to be sore* (of the eye), قَطِطَ *to be curly*, حَكِكَ *to have its hoof worn at the edges* (of a horse, etc.); لَبُبَ *to be*

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wise or *intelligent*, دَمُمَ *to be ugly*, شَرُرَ *to be bad*, فَكُكَ *to be silly, in one's dotage*, عَزُزَ *to have narrow orifices of the teats* (of a she-camel, ewe, etc.).

Rem. *c.* Forms like فَرَرْتَ, مَدَدْتَ, ظَلِلْتَ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as, رَدْتَ, رَدْنَ, for رَدَدْتَ, رَدَدْنَ, أَحَسْتَ for أَحْسَسْتَ, ظَلْتَ or ظِلْتَ for ظَلِلْتَ, مِسْتَ for مَسِسْتَ (compare the Aramaic form בַּזְתָּ for בְּזַזְתָּ). 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either *a*) the diphthong ـَيْ, as قَصَّيْتَ for قَصَصْتَ, اِسْتَسْرَيْتَ for اِسْتَسْرَرْتَ, a form which is not uncommon in the fifth conjugation, as تَلَعَّيْتَ, تَقَضَّيْتَ, تَظَنَّيْتَ, تَسَرَّيْتَ, for تَلَعَّتَ, تَقَضَّضْتَ, تَظَنَّنْتَ, تَسَرَّرْتَ (compare in the Hebrew Imperf. תְּסֻבְּבִינָה for תְּסֻבְּבְנָה); or *b*) the long vowel ـَا, as مَدَّاتَ for مَدَدْتَ (compare in Hebrew סָבוֹת, where $\bar{o}=\bar{a}$). The form described under 2 *a* is the usual one in modern Arabic, but in N. Africa *ai* becomes *ī*, as *reddīt* for رَدَّيْتُ. Such forms as أَحَسْتَ for أَحْسَسْتَ also occur.

Rem. *d.* According to rule *a*, the Hebrew contracts סָבַב into סַב, סָבְבוּ into סַבּוּ; according to rule *b*, יָסְבֹּב into יָסֹב, יָסְבְּבוּ (orig. *yasbubū*) into יָסֹבּוּ, נָסַבַּב into נָסָב, הָסַבֵּב into הָסֵב, etc.

121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§. 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fètḥa* or *kèsra*; in those that have *u*, it may be any one of the three vowels. E. g. يَعَضِّ or يَعِضِّ, يَمَلِّ or يَمِلِّ, for يَعْضَضْ, يَمْلَلْ; يَفَرِّ or يَفِرِّ, يَحَبِّ or يَحِبِّ, for يَفْرُرْ, يَحْبِبْ; يَمَدِّ, يَمِدِّ, or يَمُدِّ, يَرَدِّ, يَرِدِّ, or يَرُدِّ, for يَمْدُدْ, يَرْدُدْ.

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122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), frequently do not follow the rule given in §. 120, *b*, but keep the second radical apart from the third; as اِفْرِرْ, اِفْرِرَا, اِفْرِرِي. اِفْرُرُوا. In case of the usual contraction taking place, the prosthetic ĕlif is obviously no longer necessary, and therefore the Arabs say فِرِّ, فِرَّا, فِرُّوا—not اِفْرِرْ, اِفْرِرَا, اِفْرِرِي, اِفْرُرُوا,—instead of اِفْرِرْ, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§. 121), rejecting at the same time the prosthetic ا; e. g. عَضَّ for اِعْضَضْ, فِرَّ for اِفْرِرْ, مُدَّ for اُمْدُدْ.

REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رُدَّهُ (رُدِّهِ), عَضَّهُ (عَضِّهِ), but رُدَّهَا, عَضَّهَا, not رُدُّهَا, عَضِّهَا. In the *waṣl* (§. 20) say رُدِّ الْقَوْمَ or رُدَّ الْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently فَرَّرَ, اِفْرَرَّ, تَفَرَّرَ, and اِفْرَارَّ, undergo no contraction.

REM. In the Passive some of the Arabs substituted kèsra for ḍamma, as حِلَّ for حُلَّ (contracted from حُلِلَ), whilst others gave the vowel of the first radical a sound between those of kèsra and ḍamma (technically called اَلْإِشْمَامُ, *giving* the one vowel *a scent* or *flavour* of the other), as رُدَّ, شُدَّ, *rüdda, śüdda* (with the German *ü* or French *u*), instead of *rudda, śudda.*

124. In the third, sixth, and eleventh forms, a long vowel,

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namely *ā*, precedes the double consonant, which is allowed in the case of *fèṭha* alone (§. 25, rem.). However, the uncontracted forms, such as سَارَرَ, قَاصَصَ, حَاجَجَ, شَاقَقَ, شَاحَحَ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُحَاجَجَةٌ, not unfrequently occur. Forms like فُوَرَ, تَفُوَّرَ, and اِفْرِيرَارٌ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E. g. اُقِلَّهْ for اُقْلِلْهُ, اُذِلَّهْ for اُذْلِلْهُ, the 1st pers. sing. Juss. of the fourth form of ذَلَّ and قَلَّ.

C. The Weak Verb.

126. Weak Verbs (verba infirma) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§. 82 and 83).

127. The weak letters are أ, و, and ى.

128. There are two sorts of weak verbs.

a) Those that have among their radicals a moveable ălif or hèmza, the weakest of the gutturals. These are called *verba hèmzata.*

b) Those that have among their radicals one of the weak consonants و and ى, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs* (verba infirma).

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REM. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ى (§. 83, rem.).

129. In a root there may be two, or even three weak letters; as رَأَى , وَقَى , أَوَى. Verbs that have two weak radicals are said to be *doubly weak;* those that have three, to be *trebly weak.* These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals (Verba Hèmzata).—Tables VI., VII., VIII.*

130. These are divided into three classes, according as the hèmza is the first, second, or third radical (verba primæ, mediæ, ultimæ radicalis hèmzatæ). The following sections point out wherein they differ from the strong verbs.

131. If the ĕlif with hèmza and ġèzma, at the end of a syllable (أْ), be preceded by one of the heterogeneous vowels ḍamma and kèsra, it is converted, after the ḍamma, into وْ with hèmza (ؤْ), after the kèsra, into ى with hèmza (ئْ). Hence بِرُئْتُ for بِرِأْتُ, 1st pers. sing. Perf. Pass. of بَرَأَ ; يُؤْثِرُ for يَأْثِرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَثَرَ ; دُنُوْتَ and شَنُئْتَ for دَنَأْتَ and شَنَأْتَ, 2d pers. sing. masc. Perf. Act. of دَنُوَ and شَنِئَ, for دَنَأَ and شَنَأَ (see §. 133).

132. The و and ى represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel. The hèmza is retained, not only to show their origin from أ, but also to remind us that the syllables ـُوْ and ـِيْ are not to be confounded in pronunciation with ـُو, *ū*, and ـِي, *ī*. The ḍamma and kèsra remain *short*, whilst وْ and يْ are pro-

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nounced like ا itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as دَنُوءَ, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as شَنِئْتَ, *śani'-ta*, not *śanī-ta*).

Rem. *a.* In modern Arabic, hèmza in the middle and at the end of words has so completely disappeared, that وء and يء, when preceded and followed by vowels, become و and ى; except when the former has ḍamma (وُء) and the latter kèsra (يِء), as explained in §§. 133-4. The modern Arab also pronounces ـوء and ـيء like the long vowels ـو *ū* and ـي *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza; and hence the custom, at the present day, of resolving the verba tert. rad. hèmzatæ into verba *tertiæ yā*, as قَرَى for قَرَأَ, *to read*, قَرَيْتُ for قَرَأْتُ, يَقْرِي for يَقْرَأُ. This change has already begun in Hebrew, and is almost universal in Aramaic.

Rem. *b.* The hèmza gèzmatum over و and ى falls away after an ĕlif hèmzatum, because of the impossibility of pronouncing it (§. 17, *b*, rem. *b*). Hence اِيسِرْ, not اِئْسِرْ, Imperat. of أَسَرَ; اِيذَنْ, not اِئْذَنْ, Imperat. of أَذِنَ; اُومُلْ, not اُؤْمُلْ, Imperat. of أَمَلَ; اِيتَمَرَ, not اِئْتَمَرَ, 3d pers. sing. Perf. Act. VIII. of أَمَرَ; اُوتُمِنَ, not اُؤْتُمِنَ, 3d pers. sing. Perf. Pass. VIII. of أَمِنَ, all with ĕlif conjunctionis (هَمْزَةُ الْوَصْلِ); اُومِنَ, not اُؤْمِنَ, 3d pers. sing. Perf. Pass. IV. of أَمِنَ; اِيمَانٌ, not اِئْمَانٌ, Infin. IV. of أَمِنَ; اُوثِرُ, not اُؤْثِرُ, 1st pers. sing. Imperf. Act. IV. of أَثَرَ, all with ĕlif separationis (هَمْزَةُ الْقَطْعِ).—When a word of this sort, beginning with the ĕlif conjunctionis, comes into the waṣl, the ĕlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or فَ, *and*, it is usually rejected; as وَاسِرْ, وَاذَنْ, فَامُلْ, فَاْتِ (from اِيتِ Imper. of أَتَى *to come*), وَاتَمِرُوا, فَاْتَمِنْ.

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In other cases it is retained, and the radical hèmza is left in its altered form (وُ, يُ); as فَأْتَزَرَتْ *fă'tazarat*, بَعْدَ ٱئْتِلَافٍ *ba'dă'tilāfin*, ٱلْهُدَى ٱئْتِنَا *ĕlhudă'tinā*, يَقُولُ ٱئْذَنْ *yaḳūlū'ḏan*, ٱلَّذِى ٱؤْتُمِنَ (also written ٱلَّذِى ٱئْتُمِنَ) *ĕllaḏī'tumina*. In later times the pronunciation was softened in some of these cases by rejecting the hèmza and lengthening the preceding vowel; e. g. *ĕlhudātinā*, *yaḳūlūḏan*, *ĕllaḏītumina* (as if written ٱلَّذِيتُمِنَ, يَقُولُوذَنْ, ٱلْهُدَاتِنَا).

REM. *c.* أُ is always retained after fètḥa in the ancient language, as يَأْسُرُ; but in modern Arabic it passes into the ĕlif of prolongation, as يَاكُلُ, يَامُرُ, for يَأْكُلُ, يَأْمُرُ. Those who used the form تِعْلَمُ (see p. 62, note) also said تِيْمُ for تِئْمُ, from أَئِمَ. Compare in Aram. יֵאכֵל, יֵאמַר, יֵאחֹז; and in Heb. יֹאכַל, יֹאמַר, for יָאכַל, יָאמַר, corrupted from יֹאכַל, יֹאמַר.

133. In the same way, أُ passes into وُ or يُ, when it is pronounced with ḍamma or kèsra and preceded by fètḥa, or with fètḥa and preceded by ḍamma or kèsra; and into ئُ, when it is pronounced with kèsra and preceded by ḍamma (see §. 17, *b*). E. g. بُوسَ, for بُؤْسَ, *to be brave*; يُلَائِمُ, for يُلَاءِمُ or يُلَاؤِمُ, *it agrees with*, Imperf. III. of لَاءَمَ; ٱلْتَئَمَ, for ٱلْتَاءَمَ, *agree with, be reconciled to*, Imperat. VIII. of لَاءَمَ; دُنُو, for دُنُؤَ, *to be mean, worthless*; يُوثِرُ, for يُؤْثِرُ, *an impression is made*, Imperf. Pass. II. of أُثِرَ; ٱلْتُئِمَ, for ٱلْتُؤِمَ, Infin. VIII. of لَاءَمَ; سُئِلَ *he was asked*, for سُؤِلَ, Perf. Pass. of سَأَلَ; لُئِمَ *peace is made* (*between them*), for لُؤِمَ, Perf. Pass. III. of لَاءَمَ.

REM. At the end of a word, أُ, pronounced with ḍamma and preceded by fètḥa, is usually left unchanged; as يَقْرَأُ from قَرَأَ, يَهْنَأُ from

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يبرأ, هنِئَ Imperf. Pass. II. of برِئَ, instead of يُبرَؤ, يُهنَؤ, يُقرَؤ. But the latter form is commonly used before the accusative suffixes, as يقرؤه.

134. Finally, أ becomes وُ or يِ in a syllable which begins with an ĕlif hèmzatum pronounced with ḍamma or kèsra (أُ or إ), and is preceded by a syllable ending in a consonant. E. g. يبوس, for يبأس, Imperf. of بؤس; مسوول, for مسأول, Pass. Particip. of سأل; ينئِم, for ينأَم, Imperf. of نأم, *to groan, to twang*; يلئِم, for يلؤُم, *he acts stingily and meanly*, Imperf. IV. of لؤم; استلئِم, *put on armour*, Imperat. X. of لأم.

Rem. أ at the beginning of a word remains unchanged, except in the cases stated in §. 135. E. g. اثَرٌ, أُثُرٌ.

135. At the beginning of a word, if an ĕlif productionis follows the radical أ, the two ĕlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the ĕlif, or sometimes with hèmza and a perpendicular fètha (see §. 6, rem. *a*); as آمر, ءآمر, or أمر, for اامر, *to consult*, III. of أمر *to order*. The same thing takes place when a radical أ with ġèzma (أْ) is preceded by an ĕlif hèmzatum with fètha (compare §. 132, rem. *b*); as آثر, ءآثر, or أثر, for اأثر, *to prefer*, IV. of اثِر. In old Mss. we often find اامر, ااثر.

136. In a more modern stage of the language, ĕlif hèmzatum with fètha passes into و, when preceded by fètha and followed by an ĕlif of prolongation (compare §. 17, *b*, rem. *b*); as تآمروا, for تاأمروا or تأمروا, *they deliberated together*,

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3d pers. plur. Perf. Act. VI. of أَمَرَ ; تَوَاخَيَا , for تَـآخَيَا or تَـاخَيَا , *the two became intimate friends*, from أَخَا (for أَخَوَ).

REM. The same change sometimes takes place even with the initial ĕlif of the third form ; as وَاخَى *to be intimate with*, وَازَى *to be opposite* or *parallel to*, وَاسَى *to console*, وَاكَلَ *to eat along with*, for آخَى, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to §. 17, *b*, rem. *b*, و took the place of ؤ ; as مُوَاسٍ, يُوَاسِي, and مُوَاسَاةٌ.

137. The verbs أَخَذَ *to take*, أَمَرَ *to order*, and أَكَلَ *to eat*, reject the first radical in the Imperat., making مُرْ, خُذْ, and كُلْ.

138. When preceded by وَ or فَ, *and*, the Imperative مُرْ generally recovers its radical ĕlif, وَامُرْ or وَمُرْ ; but not so خُذْ and كُلْ, which make only وَخُذْ, فَكُلْ. For the rule as regards other verba prim. rad. hèmz., see §. 132, rem. *b* ; and on the Imperative of أَتَى , *to come*, see also §. 175, rem.

139. The first radical of أَخَذَ is assimilated in the eighth form to the characteristic ت of that form ; اِتَّخَذَ , for اِيتَخَذَ (§. 132, rem. *b*), *to take for oneself*.

REM. *a*. The same assimilation sometimes takes place in أَزَرَ, *to put on one the article of dress called* إِزَارٌ, and أَجَرَ, *to give wages*, which makes اِيتَزَرَ or اِتَّزَرَ, *to put on an 'izār*, and اِيتَجَرَ or اِتَّجَرَ *to give alms, to receive wages* ; still more rarely in أَمِنَ, *to be safe*, اِتَّمَنَ, for اِيتَمَنَ, *to trust* or *confide in*, and أَهَلَ, *to marry*, اِتَّهَلَ, for اِيتَهَلَ, *do.*—The tenth form of أَخَذَ may also lose its ĕlif and be written اِسْتَخَذَ.

REM. *b*. From the above assimilated forms are derived the

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secondary radicals أَخَذَ, *to take*, and أَجَرَ, *to trade* (see §. 148, rem. *b*). Compare in Syriac ܐܰܚܰܕ, ܐܰܓܰܪ, ܐܰܡܰܪ; and with اِسْتَحْمَدَ, اِحْمَدَ, if from the rad. حمد.

140. Verba med. hèmzatæ are occasionally inflected like verba med. rad. و et ى (§. 149, etc.), and take an ălif of prolongation instead of the radical hèmza with fètha. This is particularly the case with the verb سَأَلَ *to ask*, which has سَالَ for سَأَلَ, 2d per. sing. m. سِلْتَ, يَسَالُ for يَسْأَلُ, يَسَلْ for يَسْأَلْ, سَلْ for اِسْأَلْ (Imperat.), Perf. Pass. سِيلَ.—Sometimes the ălif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. يَسَلُ for يَسْأَلُ, from سَأَلَ; يَرَى for يَرْأَى, from رَأَى *to see*; اَلَكَ *to send*, for اَلْأَكَ, whence مَلَكٌ, for مَلْأَكٌ, *an angel* (מַלְאָךְ).

Rem. *a*. The Imperative سَلْ makes in the fem. سَلِي, du. سَلَا, plur. سَلُوا, not سَالِي, etc. When preceded by وَ and فَ, we may say وَاَسْأَلْ or وَسَلْ, فَاَسْأَلُوا, فَسَأَلُوا (§. 21, *d*, rem. *b*), or فَسَلُوا.

Rem. *b*. The elision of the ălif occasionally happens in Hebrew, as in יָנָאץ for יִנְאַץ (Kal, יִנְאַץ), נָאוֹת for נַאֲוֹת. In Syriac it is the rule; as ܫܐܠ *to ask*, Imperf. ܢܫܐܠ, Imper. ܫܐܠ; ܟܐܒ *to be in pain*, Imperf. ܢܟܐܒ; ܬܥܒ *to labour, to be fatigued*, Imperf. ܢܬܥܒ, Imper. ܬܥܒ.

2. *Verbs which are more especially called Weak Verbs* (§. 128, *b*).

141. These likewise fall into three classes, according as the letter و or ى is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. و et ى).

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A. *Verbs of which the First Radical is* و *or* ى (*verba primæ rad.* و *et* ى).—*Table IX.*

142. Those verbs primæ rad. و, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the و in these forms. E. g. وَلَدَ *to bear children,* Impf. يَلِدُ for يَوْلِدُ, Imper. لِدْ for اِلِدْ (اِوْلِدْ); وَعَدَ *to promise,* Impf. يَعِدُ for يَوْعِدُ, Imper. عِدْ for اِعِدْ (اِوْعِدْ).

REM. *a.* Eight verbs primæ rad. و, of the form فَعِلَ, have in the Imperf. يَفْعَلُ instead of يَفْعَلُ (contrary to the rule laid down in §. 92), and hence elide their first radical; وَثِقَ *to trust* or *confide in,* يَثِقُ; وَرِثَ *to inherit,* يَرِثُ; وَرِعَ *to abstain from* (*what is unlawful*), يَرِعُ; وَرِمَ *to swell,* يَرِمُ; وَرِيَ *to be firm and hard* (of fat), يَرِي; وَفِقَ *to be in good condition and handsome,* يَفِقُ; وَلِيَ *to be near, to be in charge of,* يَلِي; وَمِقَ *to love,* يَمِقُ. Of these وَرِعَ has also dialectically the form يَوْرَعُ, and a few more admit both forms; e. g. وَحِرَ *to be angry with, full of hatred of,* يَحِرُ, يَوْحَرُ; وَعِرَ *to be rough and broken* (of ground), يَعِرُ, يَوْعَرُ; وَغِرَ *to be hot, angry,* يَغِرُ, يَوْغَرُ; وَلِهَ *to be stupefied with grief, to be melancholy,* يَلِهُ, يَوْلَهُ; وَهِلَ *to be cowardly, to forget,* يَهِلُ, يَوْهَلُ.

REM. *b.* The Imperat. عِمْ in the phrases عِمْ صَبَاحًا *good morning!* عِمْ مَسَاءً *good evening!* seems to come from وَعَمَ, but is in reality from نَعَمَ, Imperf. يَنْعِمُ, *to be happy, comfortable.* This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs נ״ל, which is so common in Heb. and Aram.

143. But those verbs primæ rad. و, which have fètha or ḍamma as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E. g. وَجِرَ or وَجِلَ *to be afraid,* يَوْجَرُ

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or يَوْجَلُ, إِيجَرْ or إِيجَلْ (for إِوْجَرْ or إِوْجَلْ); وَجِعَ *to be in pain,* يَوْجَعُ; وَحِلَ *to stick in the mud,* يَوْحَلُ; وَبِقَ *to perish,* يَوْبَقُ; وَبِئَ *to be visited by the murrain,* يَوْبَأُ; وَبُلَ *to be unwholesome* or *insalubrious,* يَوْبُلُ; وَضُؤَ *to be clean and fair,* يَوْضُؤُ. The same is the case with those verbs which are at once primæ rad. و and mediæ rad. geminatæ; as وَدَّ (for وَوِدَ) *to love,* يَوَدُّ for يَوْوَدُّ, إِيدَدْ for إِوْوَدْ.

Rem. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has fètḥa, some Arabic dialects change the و into ا or ى. E. g. يَاجَلُ and يَيْجَلُ, for يَوْجَلُ, from وَجِلَ, *to be afraid;* يَاجَعُ and يَيْجَعُ or يَيْجَعُ, for يَوْجَعُ, from وَجِعَ, *to be in pain;* يَاهَمُ and يَيْهَمُ, for يَوْهَمُ, from وَهِمَ, *to make a mistake.* Others even use the forms يِيجَلُ, يِيجَعُ, and يِيهَمُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms is fètḥa.

وَدَعَ	*to let alone,*	يَدَعُ,	دَعْ.
وَذَرَ	*to let alone,*	يَذَرُ,	ذَرْ.
وَزَعَ	*to restrain,*	يَزَعُ,	زَعْ.
وَسِعَ	*to be wide* or *spacious,*	يَسَعُ,	سَعْ.
وَضَعَ	*to put down* or *place,*	يَضَعُ,	ضَعْ.
وَطِئَ	*to trample upon,*	يَطَأُ,	طَأْ.
وَقَعَ	*to fall,*	يَقَعُ,	قَعْ.
وَهَبَ	*to give,*	يَهَبُ,	هَبْ.

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REM. *a.* The reason why the و is elided in these verbs probably is, that the fètḥa of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ر).

REM. *b.* وَدَعَ and وَذَرَ are not used in the Perf.

145. In those forms in which a kèsra or ḍamma precedes a vowelless و, the و is changed into ى or و productionis, according to the preceding vowel. Hence إِيجَلْ, إِيدَدْ, for إِوْجَلْ, إِوْدَدْ, Imperat. I.; إِيرَاقٌ for إِوْرَاقٌ, Perf. XI.; إِيدَاعٌ, إِسْتِيدَاعٌ for إِوْدَاعٌ, إِسْتِوْدَاعٌ, Infin. IV. and X.; يُوجِبُ for يُوْجِبُ, Imperf. Act. IV.; أُوجِبَ, أُسْتُودِعَ for أُوْجِبَ, أُسْتُوْدِعَ, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. و, the و is sometimes changed into أ, on account of a certain repugnance of the Arabs to the sound of the syllable وُ; e. g. أُقِّتَ, for وُقِّتَ, *it is fixed* or *determined* (of time); أُحِيَ, for وُحِيَ, *it is revealed.*

146. Verbs primæ rad. ى are inflected in almost all their forms like the strong verbs; e. g. يَسَرَ *to play at hazard*, or *to be gentle, easy*, يَيْسِرُ; يَفَعَ *to ascend* (a hill), *to be grown up*, يَيْفَعُ; يَقَظَ *to be awake*, يَيْقَظُ; يَقُظَ *do.*, يَيْقُظُ; يَنَعَ *to become ripe*, يَيْنَعُ or يَيْنِعُ.

REM. يَبِسَ, *to be dry*, has يَيْبَسُ or يَيْبِسُ, and يَئِسَ, *to despair*, يَيْأَسُ or يَيْئِسُ. See §. 92, rem. *a.* Dialectic varieties are يَاْبَسُ, for يَيْبَسُ, and يِيأَسُ, for يَيْأَسُ. See §. 143, rem.

147. In those forms in which a kèsra or ḍamma precedes a vowelless ى, the ى is changed into ى or و productionis,

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according to the preceding vowel. Hence اِيسِرْ for اِئْسِرْ, Imperat. I.; اِيسَارٌ and اِسْتِيسَارٌ, for اِئْسَارٌ and اِسْتِئْسَارٌ, Infin. IV. and X.; يُوقِظُ, يُوسِرُ, for يُئْقِظُ, يُئْسِرُ, Imperf. Act. IV. of يَسَرَ and يَقَظَ.

148. In the eighth form, و and ى are assimilated to the characteristic تـ, producing تّ for وْتـ and يْتـ; as اِتَّعَدَ, for اِوْتَعَدَ (اِيْتَعَدَ), *to receive a promise;* اِتَّسَرَ, for اِيْتَسَرَ (اِيْتَسَرَ), *to play at hazard.*

Rem. *a.* Sometimes, however, although many grammarians disapprove of it, و and ى are not assimilated to the تـ, but pass after fètḥa, ḍamma, and kèsra, into the homogeneous letters of prolongation, ا, و, ى. E. g. اِيتَصَلَ for اِوْتَصَلَ, اِيتَعَدَ for اِوْتَعَدَ (§. 145), اِيتَسَرَ for اِيْتَسَرَ, اُوتُسِرَ for اُيْتُسِرَ (§. 147), in the Perf.; يَاتَصِلُ for يَوْتَصِلُ, يَاتَعِدُ for يَيْتَسِرُ, يَوْتَعِدُ for يَاتَسِرُ, in the Imperf. Compare §. 139, and rem. *a.*

Rem. *b.* From these assimilated forms are derived secondary radicals; such as تَجَّهَ *to turn oneself towards, to face;* تَخَّمَ *to suffer from indigestion;* تَسِعَ *to be wide* or *spacious;* تَقِيَ *to fear* (God); تَلَدَ *to be born in one's house* (of a slave), *to be hereditary, inherited,* or *long possessed;* تَكِلَ *to rely upon;* تَلِهَ *to be stupefied by grief, to be melancholy;* تَلَا, or تَلِيَ, *to follow;* and in the fourth form, أَتْكَأَ *to make one lean, to prop him up;* أَتْلَجَ *to insert;* أَتْهَمَ *to suspect* a person. Compare §. 139, rem. *b.*

Remarks on verbs primæ rad. و et ى.—As initial و passes in Hebrew and Aramaic (with very few exceptions) into י, we have in those languages only one class of these verbs, viz. פ״י. They share to some extent in the same irregularities as the Arabic. For instance, the Imperat. of יָהַב, מֹהַב (for מֹוהַב), is הַב, הָבָה=הַבְ from וָהַב; the Infin. of יָרַשׁ is רֶשֶׁת=רֶתָה from וָרַת, of יָלַד, לֶדֶת

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= לִדְתָּ from וָלַד. But in the Imperf. they take the same course as the Arabic dialects mentioned in §. 143, rem., and §. 146, rem.; e. g. יֵשֵׁב for יִוְשַׁב (יַוְשֵׁב), like יֵלֵךְ from וָלַךְ, יֵבֵעַ from וָבַע; יִבַּע, like יִבַּע from וָבַע, יֵאָשׁ from יָאַשׁ; יֵרֵא from רָאָה (וָרֵךְ), יֵרֵד from יָרַד (יָנַק), with א instead of י, indicating an older pronunciation *nārath*, *nānaḳ*, or else *nērath*, *nēnaḳ*.—The original ו reappears in the derived forms; as Nif'al נוֹשַׁב (for נִוְשַׁב), Hif'il הוֹשִׁיב (for הַוְשִׁיב), יוּלַד, Hof'al הוּשַׁב (for הָוְשַׁב, see §. 145).—The assimilation of ו to a following letter, which is confined in Arabic to the eighth form (§. 148), is found in Heb. and Aram. in the first, as well as in the derived forms; e. g. יָצַע *to spread out*= וָצַע, Hif'il הִצִּיעַ (הַוְצִיעַ); אִדַּע *idha'* (יָדַע), Imperf. נֵדַּע *nedda'*, Chald. יִנְדַּע, by dissimilation from יִדַּע (יֵיְדַּע or יֵיְדַּע); אִתֵּב *ithēbh*, Imperf. נֵתֵּב *nettēbh*, Chald. יְתֵב (יְוְתֵב).

B. *Verbs of which the Second Radical is* ו *or* ى (*Verba mediæ radicalis* ו *et* ى).—*Tables X.—XIII.*

149. Verba mediæ rad. ו et ى (called by the Arab grammarians اَلْفِعْلُ الاَجْوَف, *the hollow verb*) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the ו or ى is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E. g.

يَقُولُ,	*he says,*	becomes	يَقُولُ,	Imperf. Act. I.
يَسِيرُ,	*he goes,*	,,	يَسِيرُ,	do.

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يَخُوفُ, *he is afraid,*	becomes	يَخَافُ,	Imperf. Act. I.
يَهِيبُ, *he is afraid,*	,,	يَهَابُ,	do.
يُقَوَلُ, *it is said,*	,,	يُقَالُ,	Imperf. Pass. I.
يُقَيَلُ, *pardon is granted,*	,,	يُقَالُ,	Imperf. Pass. IV.
يُقَوِمُ, *he remains,*	,,	يُقِيمُ,	Imperf. Act. IV.
يُلَيِنُ, *he softens,*	,,	يُلِينُ,	do.
اَقَوِمُوا, *remain,*	,,	اَقِيمُوا,	Imperat. Plur. IV.
اَلَيِنُوا, *soften,*	,,	اَلِينُوا,	do.
اَقَوَمَ, *he remained,*	,,	اَقَامَ,	Perf. Act. IV.
اَلَيَنَ, *he softened,*	,,	اَلَانَ,	do.
يَسْتَقَوِمُ, *he stands upright,*	,,	يَسْتَقِيمُ,	Imperf. Act. X.
اُسْتُلَيِنَ, *he was thought gentle,*	,,	اُسْتُلِينَ,	Perf. Pass. X.
يُسْتَقَوَلُ, *pardon is asked,*	,,	يُسْتَقَالُ,	Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels ـَا, ـِى, ـُو, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§. 25). E.g.

يَقُلْ,	for	يَقُولُ	(يَقُولُ),	Jussive Act. I.
يَسِرْ,	,,	يَسِيرُ	(يَسِيرُ),	do.
يَخَفْ,	,,	يَخَافُ	(يَخَوفُ),	do.
يُقَلْ,	,,	يُقَالُ	(يُقَولُ),	Jussive Pass. I.
يُقِمْ,	,,	يُقِيمُ	(يُقَوِمُ),	Jussive Act. IV.

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اُقْلِ, for	اُقِيلْ	(اُقِيلْ),	Imperat. IV.
اُقِمْ, ,,	اُقِيمْ	(اُقِيمْ),	do.
اُقَمْتَ, ,,	اُقَامْتَ	(اُقَومْتَ),	2d p. sing. m. Perf. Act. IV.
اُقِدْتَ, ,,	اُقِيدْتَ	(اُقِودْتَ),	do. Pass. IV.
اُسْتُلِنْتَ, ,,	اُسْتُلِينْتَ	(اُسْتُلِينْتَ),	do. Pass. X.
اُقَمْنَ, ,,	اُقَامْنَ	(اُقَومْنَ),	3d p. plur. f. Perf. Act. IV.
اُقِمْنَ, ,,	اُقِيمْنَ	(اُقِومْنَ),	2d p. plur. f. Imperat. IV.

REM. يَكُنْ, for يَكُونْ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكْ.

152. In consequence of the changes produced by the operation of the two preceding rules, the Imperative of the first form loses its prosthetic ا (see §§. 98 and 122). E. g.

اُقْوُلْ	becomes	successively	اُقُولْ,	اُقُلْ,	قُلْ.
اِسْيِرْ	,,	,,	اِسِيرْ,	اِسِرْ,	سِرْ.
اِخْوَفْ	,,	,,	اِخَافْ,	اِخَفْ,	خَفْ.
اِهْيَبْ	,,	,,	اِهَابْ,	اِهَبْ,	هَبْ.
اُقْوُلُوا	,,	,,	اُقُولُوا,	. . .	قُولُوا.
اِسْيِرُوا	,,	,,	اِسِيرُوا,	. . .	سِيرُوا.
اِخْوَفُوا	,,	,,	اِخَافُوا,	. . .	خَافُوا.
اِهْيَبُوا	,,	,,	اِهَابُوا,	. . .	هَابُوا.

153. If three open syllables follow one another in immediate succession, the first of which has fètha and the last any vowel,

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then the و or ى of the middle syllable is changed into ălif productionis, without any regard to the nature of the vowel that accompanies it. E. g.

قَوَمَ	becomes	قَامَ,	Perf. Act. I.
خَوِفَ	,,	خَافَ,	do.
طَوُلَ	,,	طَالَ,	do.
سَيَرَ	,,	سَارَ,	do.
هَيِبَ	,,	هَابَ,	do.
اِنْقَوَدَ	,,	اِنْقَادَ,	Perf. Act. VII.
يَنْقَوِدُ	,,	يَنْقَادُ,	Imperf. do.
اِقْتَوَدَ	,,	اِقْتَادَ,	Perf. Act. VIII.
اِزْدَيَدَ	,,	اِزْدَادَ,	do.
يَزْدَيِدُ	,,	يَزْدَادُ,	Imperf. do.

Rem. The forms زِيلَ and كِيدَ are mentioned as being dialectically used instead of زَالَ (for زَيِلَ), *to cease*, and كَادَ (for كَوِدَ), *to be near* or *on the point of*.

154. But if the vowel of the first syllable be ḍamma, and the و or ى is accompanied by kèsra, the ḍamma is elided and the kèsra substituted in its place, in consequence of which the و or ى becomes ى productionis. E. g.

قُوِلَ	becomes	(قِوْلَ)	قِيلَ, Perf. Pass. I.
سُيِرَ	,,	(سِيْرَ)	سِيرَ, do.
أُسْتُوِقَ	,,	(أُسْتِوْقَ)	أُسْتِيقَ, Perf. Pass. VIII.
أُخْتُيِرَ	,,	(أُخْتِيْرَ)	أُخْتِيرَ, do.

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REM. *a.* Instead of قِيلَ (قول), حِيلَ (حول), سِيقَ (سوق), غِيضَ (غيض), and the like, some Readers of the Ḳor'ān give the vowel *i* an إِشْمَامُ ٱلضَّمِّ, *a scent* or *flavour of the u-sound* (حَرَكَةٌ بَيْنَ ٱلضَّمِّ وَٱلْكَسْرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare §. 123, rem.), *ḳüla*, *ḥüla*, *süḳa*, *ǧüḍa*.

REM. *b.* Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ى, and changing those letters into و productionis; as قُولَ (for قُوِلَ, قُوْلَ), حُوكَ (for حُوِكَ, حُوْكَ), بُوعَ (for بُيِعَ, بُيْعَ), اُخْتُورَ (for اُخْتُيِرَ, اُخْتُيْرَ). The verb سَالَ, for سَأَلَ (see §. 140), is said to admit of the forms سُيِلَ, سِيلَ, *süla*, and سُولَ.

REM. *c.* In forms like اُسْتِيقَ, اُخْتِيرَ, some assimilate the vowel of the prosthetic ĕlif to the following ī, اِسْتِيقَ, اِخْتِيرَ, pronouncing *i* or *ü*.

155. If the first radical has fètḥa and the third is without a vowel, three cases arise.

a. The second radical is و or ى with fètḥa. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the fètḥa of the first radical into ḍamma, if it was و, and into kèsra, if it was ى. E. g.

قُمْتَ for قَوَمْتَ, 2d pers. sing. m. Perf. Act. I.

سِرْتَ ,, سَيَرْتَ, do.

b. The second radical is و with ḍamma or ى with kèsra. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fètḥa of the first radical into the homogeneous vowel. E. g.

طُلْتَ for طَوُلْتَ, 2d pers. sing. m. Perf. Act. I.

هِبْتَ ,, هَيِبْتَ, do.

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c. The second radical is و with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fètha of the first radical into kèsra. E. g.

خِفْتَ for خَوِفْتَ, 2d pers. sing. m. Perf. Act. I.
مِتَّ ,, مَوِتَّ (مَوِتْتَ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ى productionis (§. 154) is shortened into kèsra, according to §. 25. E. g.

بِعْتَ for بُيِعْتَ (بُيِعْتَ), 2d pers. sing. m. Perf. Pass. I.
لِمْتَ ,, لُيِمْتَ (لُوِمْتَ), do.
أُسْتِيقْتَ ,, أُسْتُوِقْتَ (أُسْتُوِقْتَ), do. VIII.

Rem. *a.* In verba mediæ rad. ى, and in those mediae rad. و of the form فَعِلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e. g. بِعْتُ for بَيِعْتُ (§. 155, *a*) and بُيِعْتُ; خِفْتَ for خَوِفْتَ (§. 155, *c*).

Rem. *b.* Those who pronounce in the 3d pers. *ḳūla*, *bīʿa*, etc., say in the 1st and 2d persons *ḳültu*, *bīʿtu*, etc.; whilst those who prefer قُوِلَ, بُوِعَ, say قُلْتُ, بُعْتُ.

157. Most verba mediæ rad. و take ḍamma, and most verba mediæ rad. ى kèsra, as the characteristic vowel of the Imperf.; e. g. from زَالَ (زَوِلَ), *to move away*, comes يَزُولُ (يَزْوُلُ); from نَالَ (نَوِلَ), *to give in a present*, يَنُولُ (يَنْوُلُ); from طَالَ (طَوُلَ), *to be long*, يَطُولُ (يَطْوُلُ, §. 93); from زَانَ (زَيِنَ), *to adorn*, يَزِينُ (يَزْيِنُ); from سَارَ (سَيِرَ), *to go*, يَسِيرُ (يَسْيِرُ). But in some, which are of the form فَعِلَ, the Imperf. takes fètha (§. 92); e. g. from زَالَ

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(زَيَلَ), *to cease*, comes يَزَالُ (يَزْيَلُ); from نَالَ (نَيَلَ), *to get, obtain*, يَنَالُ (يَنْيَلُ); from شَاءَ (شَيِيَ), *to wish*, يَشَاءُ (يَشْيَأُ); from خَافَ (خَوِفَ), *to fear*, يَخَافُ (يَخْوَفُ); from نَامَ (نَوِمَ), *to sleep*, يَنَامُ (يَنْوَمُ). مَاتَ, *to die*, has usually the form مِتَّ (for مَوِتَ, مَوِتْتَ, Heb. מֵת, Syr. ܡܺܝܬ) in the Perfect, and أَمُوتُ (Heb. יָמוּת, Syr. ܢܡܽܘܬ) in the Imperfect, though يَمَاتُ, مُتُّ, and also يَمِيتُ, are mentioned by the lexicographers.

158. In verba mediæ rad. و et ى, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes, so as to form تّ and نّ. E. g. مِتُّمْ, مِتُّ, for مِتْتُمْ, مِتْتُ, from مَاتَ (موت) *to die*; بِتُّ, for بِتْتُ, from بَاتَ (بيت) *to pass the night*; صُنَّ, for صُنْنَ, and يَصُنَّ, for يَصُنْنَ, from صَانَ (صون) *to guard*; بِنَّا, for بِنْنَا, and يَبِنَّ, for يَبِنْنَ, from بَانَ (بين) *to be separated*. See §. 90, rem. *a*, *b*, *c*.

159. In the Passive of the third and sixth forms of verba med. rad. و, the و productionis (§. 108) does not coalesce with the second radical into وّ, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قُوِّلَ and تُقُوِّلَ). Hence we write قُوُوِلَ, تُقُوُوِلَ, not قُوِّلَ, تُقُوِّلَ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ى, which are always written, for example, بُوُيِعَ and تُبُوُيِعَ. See §. 11, rem. *a*.

160. Some verba mediæ rad. و, and a few mediæ rad. ى, of

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the form فَعِلَ, are inflected throughout like strong verbs; as أَوِدَ *to be curved* or *bent*, Imperf. يَأْوَدُ; سَوِدَ *to be black*, Imperf. يَسْوَدُ, IV. أَسْوَدَ; عَوِرَ *to be one-eyed*, Imperf. يَعْوَرُ, IV. أَعْوَرَ; صَوِفَ *to be woolly*, Imperf. يَصْوَفُ; حَوِلَ *to squint*, Imperf. يَحْوَلُ, IV. أَحْوَلَ; عَوِزَ *to be wanting*, Imperf. يَعْوَزُ, IV. أَعْوَزَ; صَيِدَ *to have a particular disease* (صَيَدٌ, *the glanders*), said of a camel, Imperf. يَصْيَدُ; جَيِدَ *to have a long, slender neck*, Imperf. يَجْيَدُ; غَيِدَ *to be tender and flexible*, Imperf. يَغْيَدُ; هَيِفَ *to have a slender waist*, Imperf. يَهْيَفُ.

161. Some verba mediæ rad. و et ى follow in the fourth form either the strong or the weak inflection. E. g. أَثَابَ or أَثْوَبَ, *to reward*, from ثَابَ *to return*; أَرَاحَ or أَرْوَحَ, *to perceive the smell* or *odour* of a thing, from رَاحَ *do.*; أَغَامَ or أَغْيَمَ, *to be cloudy*, from غَامَ *do.*; أَخَالَ or أَخْيَلَ, *to watch a rain-cloud*, from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اِجْتَوَرَ *to be neighbours*, from the rad. جَارَ; اِزْدَوَجَ *to pair, to marry* or *intermarry*, from the rad. زَاجَ; اِعْتَوَرَ *to borrow*, from the rad. عَارَ; اِعْتَوَنَ *to help one another*, from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, which almost always adopt the strong. E. g. اِسْتَجَابَ or اِسْتَجْوَبَ, *to give an answer, grant a prayer*, from the rad. جَابَ; اِسْتَصْوَبَ or اِسْتَصَابَ, *to consider right*,

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from the rad. صَابَ; اِسْتَقْوَسَ *to be bent with age*, from قَوْسٌ *a bow*; اِسْتَنْوَقَ *to become like a she-camel* (نَاقَةٌ). Similarly, from verba med. rad. ى, اِسْتَتْيَسَ *to become like a he-goat* (تَيْسٌ); اِسْتَفْيَلَ *to become like an elephant* (فِيلٌ).

REM. *a.* On اِسْطَاعَ or اِسْتَاعَ, shortened from اِسْتَطَاعَ, *to obey, to be able* to do, X. of طَاعَ, and on the secondary أَسْطَاعَ, see §. 118, rem. *b.*

REM. *b.* On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ى, see §§. 240—1.

REMARKS on the inflection of verbs ע"ן and ע"י in Hebrew and Aramaic. The principles of contraction in these languages are, in general, identical with those followed in Arabic. For example: Ḳal, קָם for קָוַם, קוּם for קְוُם, יָקוּם for יָקְוُם; Nif'al, נָקוֹם (orig. *naḳām*, *ā* becoming *ō*) for נַקְוֹם, יִקּוֹם (orig. *yiḳḳām*) for יִקָּוֵם; Hif'îl, הֵקִים for הַקְוִים; Hof'al, הוּקַם for הָקְוַם. One important difference is, that in the 2d pers. sing. Perf. Ḳal the Heb. has קַמְתָּ, the Aram. קָמְתְּ (*ḳāmt*), instead of the Arab. قُمْتَ. The Heb. form was once, however, pointed קָמְתָּ. Such forms as תְּקוֹמֵינָה, נְקוֹמוֹתָ, הֲקִימוֹתָ, resemble the corresponding forms in verbs ע"ע; but others, constructed after the analogy of the Arabic, also occur, as תְּשַׁבְנָה, הֲמַתָּה, הֲנַפְתָּ. In the active participle Ḳal, the Heb. has קָם (for קָוֵם) and sometimes קוֹם (*ō* for *ā*), according to the rare Arabic form قَامٌ (see §. 240, rem. *b*); the Aramaic, on the contrary, presents us with the usual Arabic form, קָאֵם = قَائِمٌ.

C. *Verbs of which the Third Radical is* و *or* ى (*verba tertiæ radicalis* و *et* ى; اَلْفِعْلُ النَّاقِصُ *the defective verb*).—*Tables XIV.—XVIII.*

164. These verbs are of five kinds; namely:—

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a) Verba tertiæ rad. و of the form فَعَلَ; as غَزَا *to make a foray* or *raid*, for غَزَوَ (§. 167, *a*, *β*, a).

b) Verba tertiæ rad. ى of the form فَعَلَ; as رَمَى *to throw*, for رَمَيَ (§. 167, *a*, *β*, a).

c) Verba tertiæ rad. و of the form فَعِلَ; as رَضِيَ *to be pleased with*, for رَضِوَ (§. 166, *a*).

d) Verba tertiæ rad. ى of the form فَعِلَ; as خَزِيَ *to be ashamed.*

e) Verba tertiæ rad. و of the form فَعُلَ; as سَرُوَ *to be noble.*

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

a. The third radical maintains its power as a consonant between the vowels *ă*—*ā* (ـَا ,ـَوَا), *ă*—*ă* (ـَيَا), *ŭ*—*ă* (ـُو), *ŭ*—*ā* (ـُوَا), *ĭ*—*ă* (ـِيَ), *ĭ*—*ā* (ـِيَا); as also when the preceding syllable ends with a consonant. E. g. غَزَوَا, رَمَيَا; سَرُوَا, سَرُوتْ, يَغْزُو, يَغْزُوانِ; رَضِيَ, تَرْمِي, تَرْمِيانِ, رَضِيَا, غْزُو, رَمِي, رِضْوَانِ. The letter و between the vowels *ĭ*—*ă* (ـِـَ) and *ĭ*—*ā* (ـِوَا) always passes into ى; as رَضِيَ, غْزِي, for رَضِوَ, غْزِوَ. The letter ى is never found between the vowels *ŭ*—*ă*, *ŭ*—*ā*.

Rem. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوَتْ, غَزَوَتَا, رَمَيَتْ, رَمَيَتَا, etc., after the analogy of رَضِيَتْ, خَزِيَتْ, and سَرُوَتْ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَى (§. 167, *a*, *β*, a),

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and, not being able to say غَزَاتْ and رَمَاتْ or رَمْيتْ (§. 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. in adopting غَزَتَا and رَمَتَا. The form رَمَاتَا is said to occur dialectically, but is condemned by the grammarians.

b. The third radical is elided between a short vowel and the long vowels *ī* and *ū*, and the two vowels are contracted in one of two ways.

a) Into a long vowel; namely ـُووْ into ـُو, as سَرُوا for سَرَوُوا, يغزون and يغزوا for يغزوون and يغزووا; ـِيو into ـُو, as رَضُوا for يرمون, رَضِيوا and يرموا for يرميون and يرميوا; ـِوى into ـِى, as تَغْزِين and تَغْزِي for تَغْزِوِين and تَغْزِوِى, اُغْزِي for اُغْزِوِي; ـِيى into ـِى, as تَرْمِين and تَرْمِى for تَرْمِيِين and تَرْمِيِى, اِرْمِي for اِرْمِيِي.

REM. The 2d pers. sing. fem. Imperat. اُغْزِى may be pronounced either *'uġzī*, with the pure sound of the *u* (as in the masc. *'uġzu*), or *'üġzī*, with the إِشْمَامْ (see §§. 123, rem., and 154, rem. *a*), owing to the influence of the *ī* in the second syllable.

β) Into a diphthong; namely ـُووْ into ـُوْ, as غَزَوْا for غَزَوُوا; يرضون and يرضوا for يرضيون and يغزون and يغزوا for يغزيون and يغزيوا; ـِيى into ـِى, as تَغْزَى and تَغْزِين for تَغْزِيَى and تَغْزِيِين, تَرْضَى and تَرْضِين for تَرْضِيَى and تَرْضِيِين, اِرْضَي for اِرْضَيِي, تَغْزِيَى and تَغْزِيِين.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوْتَ = فَعَلْتَ, or after dropping a short

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vowel, as in يَرْمِى for يَرْمِىُ = يَفْعِلُ. Hence arise the following cases.

a. a. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

a) If the preceding vowel be homogeneous (ـُ or ـِ), و and ى become letters of prolongation, that is to say, ـُو *uw* and ـِى *iy* pass into ـُو *ū* and ـِى *ī*. E.g. سَرُوتَ for سَرُوْتَ, خَزِيتَ for خَزِيْتَ, رَضِيتَ for رَضِيْتَ (from رَضِىَ for رَضِوَ, according to §§. 166, *a*, and 168).

b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ى the diphthongs ـَوْ and ـَىْ. E. g. غَزَوْتَ, *ġazauta*, for *ġazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (ـَوْ for ـَوَ, ـَىْ for ـَىَ and ـُوْ for ـُوَ, ـِىْ for ـِىَ), it is vocalised in three different ways.

a) ـَوْ *aw* and ـَىْ *ay* become *ā*, but for the sake of distinction we write ـَا for *aw*, and ـَى (§. 7, rem. *b*) for *ay*. E. g. غَزَا for غَزَوْ, رَمَى for رَمَيْ and يَغْزَى for يَغْزَوْ, يَرْمَى for يَرْمَيْ and يَرْمَى.

b) ـُوْ *uw* becomes ـُو *ū*; as يَسْرُو, يَغْزُو for يَسْرُوْ, يَغْزُوْ.

c) ـِىْ *iy* becomes ـِى *ī*; as تَرْمِى for تَرْمِيْ.

b. The third radical is elided:—

a) When standing naturally at the end of a syllable. This

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happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E. g. يَرْمِي (يَرْمِي), for يَرْمِ يَرْمِ ; (اُغْزُو) اُغْزُو, (يَغْزُو) يَغْزُو for اُغْزُ يَغْزُ, اِرْضَ يَرْضَ, (يَرْضَى) يَرْضَى for اِرْضَ يَرْضَى ; (اِرْمِي) اِرْمِي.

β) When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§. 80), مُفْعِلٌ, مُفَعِّلٌ, etc. (see §. 236), before the tènwīn of ḍamma and kèsra. These vowels are elided at the same time, but the tènwīn is thrown back upon the kèsra of the second radical. E. g. رَامٍ for رَامِيٌ and رَامِي ; غَازٍ for غَازِيٌ and غَازِي, غَازٍ, (غَازُو) (§. 166, *a*); رَاضٍ for رَاضِيٌ and رَاضِي (رَاضِو, رَاضُو) ; مُغْنٍ for مُغْنِيٌ and مُغْنِي ; مُغْنٍ for مُغْنِيٌ and مُغْنِي ; etc.

168. It has been already mentioned (§. 166, *a*) that when the third radical is و, it passes between the vowels *ĭ*—*ă* (ـِوَ) and *ĭ*—*ā* (ـِوَا) into ى. After ى has been introduced in this manner into the 3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضِوَ) the forms رَضِيَتْ, يَرْضَى, اِرْضَ, تَرْضَيْنَ ; from غَزِيَ, غَزِيتْ, تَغْزِينَ.

169. Final و is changed into ى in all the derived forms of the verb ; as غَزَّى, رَاضَى, تَجَلَّى, اِغْتَزَى, اِنْجَلَى, تَرَاضَى, اِسْتَرْضَى.

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into وّ. The Arabs say اِرْعَوَى *to abstain or refrain*, for اِرْعَوَوَ, and not اِرْعَوَّ (اِفْعَلَّ, see §. 59, rem. *a*).

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170. In the nomina patientis, مَفْعُول (§. 80), of verba tertiæ rad. و, the و of the long vowel ـُو *ū* coalesces with the radical و into ـُوّ; as مَغْزُو for مَغْزُوو. In verba tertiæ rad. ى, the influence of the third radical converts this secondary و into ى, the two coalesce into ـِيّ, and, in consequence, the preceding ḍamma becomes kèsra; as مَرْمِيّ for مَرْمُوىٌ, مَرْمُوىٌ. Such verbs as رَضِيَ, in which the final ى stands for و (§. 166, *a*), admit of either form, though مَرْضِيّ is far more common than مَرْضُوّ.

Rem. The form مَغْزِيّ is occasionally found in verba tert. rad. و, instead of مَغْزُوّ; e. g. أَرْضٌ مَسْنِيَّةٌ or أَرْضٌ مَسْنُوَّةٌ, *irrigated land*, from سَنَا *to irrigate*, Imperf. يَسْنُو; أَنَا ٱللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيَا, *I am (like) the lion, whether attacked or attacking*, from عَدَا عَلَى *to run at, to attack*, Imperf. يَعْدُو (عَادِيًا in rhyme for عَادِيًّا).

Remarks on verbs final و and ى as compared with the corresponding forms in the other Semitic dialects.—In Æthiopic the difference between these two classes is even more marked than in Arabic. *'Anā*, "to be downcast, distressed, captive," is distinguishable from *'anā*, "to mean," only by the mechanical contrivance of writing the former عَنَا and the latter عَنَى (§. 167, *a*, *β*, a); but the Æthiopian writes and pronounces *talawa* ("to follow," تَلَا), *bakaya* ("to weep," بَكَى). The Hebrew and Aramæan, on the other hand, are worse off than the Arab, for the former writes ـָה, the latter ـָא (in intrans. verbs ـֶה or ـֵה), whether the final radical be و or ى; and, consequently, verbs of this class may be confounded, even in Hebrew, with those that are properly ל״א (ל). —The only Hebrew verb that retains final ו is שָׁלֵו, *to be free of care, secure, safe* (Ar. سَلَا), whence the participle שָׁלֵו, and the 1st pers. sing. Perf. שָׁלַוְתִּי; but the third radical frequently appears in the shape of a י, especially in pausal forms, as חָסְיוּ, יִשְׁלָיוּ, יִשְׁתָּיוּן,

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תִּגְנִיחַ, תִּדַּמְיוּנִי, and in the passive participle גָּלוּי.—The principles of contraction are much the same in Hebrew as in Arabic. גָּלָה, גָּלָה, etc., stand for *gālay*, *gillay*, etc., just as رَمَى, جَلَّى, for *ramay*, *ǵallay*. The 3d p. s. fem. Perf. גָּלְתָה (in pause גָּלָתָה) has been already explained in §. 90, Remarks on the Inflexion of the Perf. and Imperf.; the ordinary form קָטְלָה sometimes occurs in pause, as חָסְיָה, Ps. lvii. 2. In such forms of the 2d p. s. Perf. as גָּלַיְתָ and גָּלֵיתָ, ـَيْ stands for ـَيْ, and is still farther weakened into ـِيْ in the forms גָּלִיתָ, גָּלִיתָ, etc. The Aramaic has here the advantage of the Hebrew in having partially preserved the diphthong, especially in Syriac, as גָּלַיְתָ, ܓܠܝܬ.

3. *Verbs that are Doubly and Trebly Weak* (§. 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an ĕlif hèmzatum and a و or ى among their radicals; the *second* of those in which the letter و or ى occurs twice.

REM. There is no triliteral verb that has more than one radical hèmza.

172. Of the first class there are three sorts:—

a) Verba hèmzata and primæ rad. و or ى;

b) Verba hèmzata and secundæ rad. و or ى;

c) Verba hèmzata and tertiæ rad. و or ى.

Each of these admits of two varieties, according to the position of the ĕlif hèmzatum.

173. The first sort consists of *a*) verba secundæ rad. hèmzatæ, as وَأَرَ *to frighten;* and *β*) verba tertiæ rad. hèmzatæ, as وَدَأَ *to smooth*, وَطِئَ *to tread upon*. Such words follow

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in their inflection both the classes to which they belong; e. g. Imperf. يطأ ,يدأ ,يئر (§§. 132—3, and 142, 144).

Rem. The Imperf. of يَئِسَ, *to despair*, is يَيْأَسُ, more rarely يَيْئِسُ or يِيأَسُ; its Imperat. اِيأَسْ, rarely اِيئِسْ. See §. 146, rem.

174. The second sort is divided into *a*) verba primae rad. hèmzatæ, as آبَ or آأَبَ (for أَوَبَ) *to return*, آلَ *or* آأَلَ (for أَوَلَ) *to return;* and *β*) verba tertiæ rad. hèmzatæ, as سَاءَ (for سَوِءَ) *to illtreat*, جَاءَ (for جَيَا) *to come*, شَاءَ (for شَيِءَ) *to wish*. Each variety unites the peculiarities of the two classes to which it belongs.

	a.		*β.*	
Perf. 3d p. s.	آأَبَ	سَاءَ	جَاءَ	شَاءَ
2d p. s.	أَبْتَ	سُؤْتَ	جِئْتَ	شِئْتَ
Imperf.	يَؤُوبُ	يَسُوءُ	يَجِيءُ	يَشَاءُ
Imper.	أَبْ	سُؤْ	جِئْ	شَأْ
Perf. pass.	أُوبَ	سِيءَ	جِيءَ	شِيءَ

175. The third sort is divided into *a*) verba primæ rad. hèmzatæ, as أَتَى *to come*, أَبَى *to refuse*, أَسِيَ *to grieve* or *mourn;* and *β*) verba secundæ rad. hèmzatæ, as نَأَى *to be far off*, صَأَى *to utter a cry*. They are treated in their inflection like the two classes of verbs to which they belong.

a. أَتَى, أَتَتْ, أَتَيَتَ; يَأْتِي; اِيتِ (§. 132, rem. *b*); آتٍ.
أَبَى, أَبَتْ, أَبَيَتَ; يَأْبَى; اِيبَ; آبٍ.
β. نَأَى, نَأَتْ, نَأَيَتَ; يَنْأَى; اِنَأْ; نَاءٍ.

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REM. *a.* The Imperat. of the verb أَتَى is not unfrequently shortened into تِ (compare §. 137, and the Syriac form ܐܬܹ), which, at the end of a sentence, is written تَهْ. The same thing holds good in pause of all imperatives that consist of only one letter; as رَهْ for رَ, from رَأَى *to see* (§. 176); فِهْ for فِ, from وَفَى *to keep faith* (§. 177).

REM. *b.* The verb أَبَى, imperf. يَأْبَى, is an example of the rare forms mentioned in §. 91, rem. *c.* Lexicographers mention the forms يَئْبَى, يَأْبِى, and يِئْبَى, as being occasionally used.

176. The ĕlif hèmzatum of the verb رَأَى is almost always elided in the Imperf. and Imperat.

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرَيَانِ	تَرَيَانِ	تَرَيَانِ	تَرَيَانِ	
P.	يَرَوْنَ	يَرَيْنَ	تَرَوْنَ	تَرَيْنَ	نَرَى

Jussive.

S.	يَرَ	تَرَ	تَرَ	تَرَيْ	أَرَ
D.	يَرَيَا	تَرَيَا	تَرَيَا	تَرَيَا	
P.	يَرَوْا	يَرَيْنَ	تَرَوْا	تَرَيْنَ	نَرَ

Imperative.

S. m. رَ or رَهْ (§. 175, rem. *a*), f. رَيْ; D. c. رَيَا; P. m. رَوْا, f. رَيْنَ.

REM. *a.* The Perf. Act. of رَأَى almost always retains the hèmza; the Imperf. يَرْأَى and the Imperat. اِرْءْ are used dialectically.

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Rem. *b.* The Perf. Pass. is رُئِيَ (like رُمِيَ). In the Imperf. Pass. the hèmza is elided, just as in the Active voice; e. g. يُرَ, يُرَى, for يُرْءَ, يُرْءَى.

Rem. *c.* In the fourth form, when it signifies *to show*, the hèmza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; يُرِي; يُرِ; أَرِ. Otherwise it is retained.

177. Of the second class, in which و or ى occurs twice, there are two sorts: *α*) those in which و or ى is the first and third radical, as وَقَى *to guard*, وَلِيَ *to be near*, وَجِيَ *to be sorefooted* (of a horse); and *β*) those in which و or ى is the second and third radical, as شَوَى *to roast*, قَوِيَ *to be strong*, حَيِيَ (for حَيِوَ) *to live*, عَيِيَ *to have an impediment in one's speech.*

178. The first sort follows in its inflection the verbs of the two classes primæ and tertiæ rad. و or ى. E. g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقِي; قِ or قِهْ (§. 175, rem. *a*).
وَلِيَ, وَلِيَتْ, وَلِيتَ; يَلِي; لِ or لِهْ.
وَجِيَ, وَجِيَتْ, وَجِيتَ; يَوْجَى; اِيجَ (for اِوْجَ).

179. In the second sort, the second radical undergoes no change whatever. E. g.

شَوَى,	شَوَتْ,	شَوَيْتَ;	يَشْوِي;	اِشْوِ.
قَوِيَ,	قَوِيَتْ,	قَوِيتَ;	يَقْوَى;	اِقْوَ.
حَيِيَ,	حَيِيَتْ,	حَيِيتَ;	يَحْيَا;	اِحْيَ.
عَيِيَ,	عَيِيَتْ,	عَيِيتَ;	يَعْيَا;	اِعْيَ.

Rem. *a.* We write يَحْيَا, يَعْيَا, not يَحْيَى, يَعْيَى, to prevent the union of

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two ى, and also, in the former case, to distinguish the Imperf. of حَيِيَ from the proper name يَحْيَى *Yaḥyā* (John).

REM. *b.* حَيِيَ admits (1) of the *contraction* of the two ى, *a*) in those persons of the Perf. I. in which the second ى has a vowel, as حَىَّ for حَيِيَ; *b*) in the Imperf. I., as يَحْىَ, يَحْىُ, يَحْيَيْنَ; *c*) in the nomen actionis II. (§. 80), تَحِيَّةٌ for تَحْيِيَةٌ; (2) of the *elision* of the second ى in the Perf. and Imperf. X., when it signifies *to feel shame*, as اِسْتَحَى, يَسْتَحِي, for اِسْتَحْيَا, يَسْتَحْيِي. — عَيِيَ also admits of being contracted into عَىَّ, and يَعْيَا into يَعْىُ. — The forms حِىَّ and عِىَّ are said to occur (compare §. 123, rem., and §. 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely *a*) those in which one radical is hèmza and the other two و or ى; and *b*) those in which all the three radicals are و or ى.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَّا *to write the letter* ى.

181. Verbs of the first class are of two sorts, namely *a*) those in which the hèmza is the first radical, as أَوَى *to betake oneself to, to repair to;* and *β*) those in which the hèmza is the second radical, as وَأَى *to promise*. The former are inflected like أَسَرَ and شَوِيَ (§. 179), e. g. أَوَى, أَوَتْ, أَوَيْتَ, أَوَيْتِ, إِيوِ يَأْوِي; the latter like سَأَلَ and وَقَىَ (§. 178), e. g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ
D.	وَأَيَا	وَأَتَا	وَأَيْتُمَا	وَأَيْتُمَا	
P.	وَأَوْا	وَأَيْنَ	وَأَيْتُمْ	وَأَيْتُنَّ	وَأَيْنَا

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Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَأِي	تَأِي	تَأِي	تَأِينَ	أَأِي
D.	يَأْيَانِ	تَأْيَانِ	تَأْيَانِ	تَأْيَانِ	
P.	يَأْوْنَ	يَأِينَ	تَأْوْنَ	تَأِينَ	نَأِي

Jussive.

S.	يَأْ	تَأْ	تَأْ	تَأِي	أَأْ
D.	يَأْيَا	تَأْيَا	تَأْيَا	تَأْيَا	
P.	يَأْوْا	يَأِينَ	تَأْوْا	تَأِينَ	نَأِ

Imperative.

S. m. إِ or إِئْ (§. 175, rem. *a*), f. إِي; D. c. إِيَا; P. m. إِوْا, f. إِينَ.

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. و et ى.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنَ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

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Rem. *a.* لَيْسَ is compounded of لَا, *not*, and the unused أَيْسَ = Heb. יֵשׁ, *he is*, Aramaic אִיתַי, אִית, ܐܝܬ; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ, *he does not know what is from what is not.*

REM. *b.* Instead of لَيْسَ we find occasionally the indeclinable لَاتَ, which corresponds to the Aramaic ܠܝܬ, לֵית, לֵית, compounded of לָא and אִית, ܐܝܬ.

II. *The Verbs of Praise and Blame.*

183. The *verbs of praise and blame* (افعال المدح والذم) are نِعْمَ, *to be good*, and بِئْسَ, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. نِعْمَتْ and بِئْسَتْ (and, it is said, the dual نِعْمَا, نِعْمَتَا, and the plur. نِعْمَنَ, نِعْمُوا) occur.

REM. *a.* Instead of نِعْمَ we may say نِعِمَ, نَعْمَ, and نَعِمَ, which last is obviously the original form. In like manner بِئْسَ admits of the forms بِئِسَ, بَأْسَ, and بَئِسَ. If followed by مَا, we may write بِئْسَ مَا or بِئْسَمَا, and نِعْمَ مَا or, by contraction, نِعِمَّا.

REM. *b.* These forms are to be explained as follows. (1) Every Arabic verb of the form فَعِلَ or فَعُلَ may also be pronounced فَعْلَ; as شَهِدَ for شَهْدَ, رَضِيَ for رَضْيَ, عَلِمَ for عَلْمَ, ضَجِرَ for ضَجْرَ, دَبِرَ for دَبْرَ, بَذِخَ for بَذْخَ and شَهُدَ, حَسُنَ for حَسْنَ, قَرُبَ for قَرْبَ, قَصُرَ for قَصْرَ, كَرُمَ for كَرْمَ, — a contraction which is sometimes extended to the passive فُعِلَ, as مُطْيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بَئِسَ become نَعْمَ and بَأْسَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as شَهْدَ for شَهِدَ, ذَهْبَ for ذَهِبَ. Hence نِعْمَ for نَعِمَ, بِئْسَ for بَئِسَ. (3) The form نِعْلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation

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(فَعِلَ); as ذَهِبَ, شَهِدَ. Hence نَعِمَ, بَئِسَ. — These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabĭra* (compare عَمِلَ), *sakra* ("to be drunk," سَكِرَ) for *sakĭra*, *yabsa* ("to be dry," يَبِسَ) for *yabĭsa*, *ḳarba* ("to be near," قَرُبَ) for *ḳarĭba* or *ḳarŭba*; and, when the second radical is guttural, *mĕḫra* ("to have pity upon," رَحِمَ) for *maḫĭra*, *sĕḫna* ("to be hot," سَخُنَ) for *saḫĭna* or *saḫŭna*.

Rem. *c.* Other verbs of this class are حَبَّ or حُبَّ, *to be pleasing* or *charming* (contracted from حَبُبَ); حَسُنَ, usually contracted into حُسْنَ, *to be good* or *excellent*; سَآءَ, *to be bad* or *evil*; and بَعُدَ, commonly contracted into بُعْدَ, *to be far off*. The first of these is frequently combined with the demonstrative ذَا (§. 340), and forms the indeclinable حَبَّذَا, *lovely, charming*, or *excellent, is* ——.

III. *The Forms expressive of Surprise or Wonder.*

184. The Arabic language possesses two forms of expression, called by the native grammarians اَفْعَالُ التَّعَجُّبِ or *verbs of surprise* or *wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by مَا (مَا التَّعَجُّبِيَّةُ *the mā expressive of surprise*), and followed by the accusative of the object that causes surprise; as مَا أَفْضَلَ زَيْدًا, *what an excellent man Zèid is!* The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضِلْ بِزَيْدٍ, with the same signification as before.

Rem. *a.* The first formula literally means: *what has made Zèid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can, — you cannot make him more excellent than he is); or, more literally: *try* (*your ability*

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at) *making excellent upon* (بِ) *Zèid.* They are, of course, indeclinable.

REM. *b.* Verbs of surprise are, generally speaking, formed only from triliteral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may vie with or surpass another. They cannot be formed from the passive voice; nor from quadriliterals; nor from verbs that are defective in inflection, like نِعْمَ and بِئْسَ, or in meaning, like the substantive verb كَانَ *to be* (from كَانَ زَيْدٌ قَائِمًا, *Zèid was standing up*, we cannot say مَا أَكْوَنَ زَيْدًا قَائِمًا or أَكْوِنْ بِزَيْدٍ قَائِمًا); nor from verbs like مَاتَ *to die* and فَنِيَ *to perish*, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِالدَّوَاءِ, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives of the form أَفْعَلُ (as سَوِدَ *to be black*, أَسْوَدُ; حَوِلَ *to squint*, أَحْوَلُ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the triliteral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare §. 235). We find, for example, from the Passive, مَا أَشْغَلَهُ, *how much he is busied!* from شُغِلَ *to be busy*; مَا أَزْهَاهُ, *how proud* or *vain he is!* from زُهِيَ *to be proud* or *vain*; مَا أَمْقَتَهُ عِنْدِي, *how hateful he is to me!* from مُقِتَ *to be hated*; and from derived forms, especially the fourth, مَا أَعْطَاهُ, *how liberal he is!* from أَعْطَى, *to give*, IV. of عَطَا, *to take in the hand*; مَا أَوْلَاهُ لِلْمَعْرُوفِ, *how liberal he is in bestowing gratuities!* from أُولِيَ, *to bestow*, IV. of وَلِيَ *to be near*; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, *how wily he is!* from اِحْتَالَ, *to practise an artifice* or *wile*, VIII. of حَالَ, *to be shifted* or *changed*; مَا أَقْصَرَهُ, *how short*, or *shortened, it is!* from اُقْتُصِرَ *to be shortened* or *abridged*, passive of VIII. from the rad. قصر. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَهُ, *how stupid he is!* from حَمُقَ *to be stupid*, أَحْمَقُ; مَا أَبْيَضَ هٰذَا الثَّوْبَ, *how white this piece of cloth is!* from اِبْيَضَّ *to be white*, أَبْيَضُ.

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Rem. *c.* When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or أَشْدِدْ بِأَبِيهِ, *how strong his father is!* مَا أَحْلَاهُ, *how sweet it is!* مَا أَغْنَاهُ, *how rich he is!* But if formed from verbs med. rad. و et ي, they follow the inflection of the strong verb; as مَا أَقْوَلَهُ or أَقْوِلْ بِهِ, *how well he speaks!* مَا أَجْوَدَهُ or أَجْوِدْ بِهِ, *how excellent* or *generous he is!*

Rem. *d.* When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare §. 235); as مَا أَشَدَّ حُمْرَتَهُ, *how red it is!* مَا أَنْقَى بَيَاضَهُ, *how pure white it is!* أَحْبِبْ بِسُمْرَتِهِ, *what a pretty brown it is!* مَا أَكْثَرَ قَائِلَتَهُ, *how often he takes a siesta!* مَا أَجْوَدَ جَوَابَهُ or أَجْوِدْ بِجَوَابِهِ, *how good his reply is!* and not مَا أَحْمَرَهُ, مَا أَبْيَضَهُ, مَا أَقْيَلَهُ, مَا أَجْوَبَهُ or أَجْوِبْ بِهِ.

Rem. *e.* To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was!* But we may also say مَا أَفْضَلَ مَا كَانَ زَيْدٌ (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

Rem. *f.* مَا أَحْسَنَهُ, *how good*, or *goodly, he is!* مَا أَمْلَحَهُ, *how handsome he is!* and less frequently مَا أَحْلَاهُ, *how sweet it is!* admit of the diminutive forms (see §. 269) مَا أُحَيْسِنَهُ, مَا أُمَيْلِحَهُ, and مَا أُحَيْلَاهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

185. The following are the verbal suffixes, which express the accusative.

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Singular.

	Masc.	Common.	Fem.
3. p.	ـُهُ *him.*	...	هَا *her.*
2. p.	كَ *thee.*	...	كِ *thee.*
1. p.	...	نِي *me.*	...

Dual.

3. p.	...	هُمَا *them both.*	...
2. p.	...	كُمَا *you both.*	...
1. p.	...	...	...

Plural.

3. p.	هُمْ *them.*	...	هُنَّ *them.*
2. p.	كُمْ *you.*	...	كُنَّ *you.*
1. p.	...	نَا *us.*	...

REM. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is ـِي instead of نِي (see §. 317). The ن of the suffix نِي is called by the grammarians نُونُ ٱلْوِقَايَةِ, *the guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel ـِي, as happens with the noun (see §. 316, *b*); and also نُونُ ٱلْعِمَادِ, *the supporting n*, because it serves as a sort of prop or support to the ـِي, which is regarded as the essential portion of the suffix.

REM. *b.* The ḍamma of ـُهُ, هُمَا, هُمْ, and هُنَّ, is changed after ـِ, ـِي, and ـَىٰ, into kèsra; as يَأْتِيهِ, يَأْتِيهِمْ, *he will come to him, to them;*

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إِيتِهِمَا, إِيتِهِنَّ *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضَيْهِ *thou* (fem.) *hast not been pleased with him.*

Rem. *c.* The ى of the suffix 1st pers. sing. is sometimes dropped; as اِتَّقُونِ for اِتَّقُونِى, *fear me.*

Rem. *d.* Old and poetic forms are: ـِىَ and ـِنِىَ, هُمُ (هِمُ or هِمِ), كُمُ. See §. 89, 1, rem. *c*, and §. 20, *b* and *d*.

Rem. *e.* The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern* Arabic, as is shown by the following table of the suffixes appended to a noun in the singular.

Singular.

	Masc.	Common.	Fem.
Ar. 3d p.	كِتَابُهُ, pron. *kitābo*, and sometimes written كِتَابُو.		كِتَابُهَا
	أَبُوهُ *'abūh.*		أَبُوهَا
Heb.	כְּתָבוֹ, כְּתָבֹה	...	כְּתָבָהּ
	אָבִיו, אָבִיהוּ		אָבִיהָ
Chald.	כְּתָבֵהּ	...	כְּתָבָהּ
	אֲבוּהִי (Syr. ܐܲܒܘܗܝ)		אֲבוּהָא (Syr. ܐܲܒܘܗ)
Ar. 2d p.	كِتَابُكَ, pron. *kitābak.*	...	كِتَابُكِ, pron. *kitābēk.*
	أَبُوكَ, *'abūk.*		أَبُوكِى, *'abūkī.*
Heb.	כְּתָבְךָ	...	כְּתָבֵךְ
	אָבִיךָ		אָבִיךְ
Chald.	כְּתָבָךְ	...	כְּתָבֵךְ
	אֲבוּךְ		אֲבוּךְ (Syr. ܐܲܒܘܟ)

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	Masc.	Common.	Fem.
Ar. 1st p.	...	كِتَابِي أَبِي	...
Heb.	...	כְּתָבִי אָבִי	...
Chald.	...	כְּתָבִי (Syr. ܟܬܒܝ) אַבִי (Syr. ܐܒܝ)	...

Plural.

Ar. 3d p.	كِتَابُهُمْ أَبُوهُمْ	...	(كِتَابُهُنَّ) (أَبُوهُنَّ)
Heb.	כְּתָבָם אֲבִיהֶם	...	כְּתָבָן אֲבִיהֶן
Chald. (הום)	כְּתָבְהוֹן אֲבוּהוֹן (Syr. ܐܒܘܗܘܢ)	...	כְּתָבְהֵין אֲבוּהֵין (Syr. ܐܒܘܗܝܢ)
Ar. 2d p.	كِتَابُكُمْ أَبُوكُمْ	... ...	(كِتَابُكُنَّ) (أَبُوكُنَّ)
Heb.	כְּתָבְכֶם אֲבִיכֶם	...	כְּתָבְכֶן אֲבִיכֶן
Chald. (כום)	כְּתָבְכוֹן אֲבוּכוֹן (Syr. ܐܒܘܟܘܢ)	...	כְּתָבְכֵין אֲבוּכֵין (Syr. ܐܒܘܟܝܢ)
Ar. 1st p.	...	كِتَابُنَا أَبُونَا	...
Heb.	...	כְּתָבֵנוּ אָבִינוּ	...
Chald.	...	כְּתָבָנָא (Syr. ܟܬܒܢ) אֲבוּנָא (Syr. ܐܒܢ)	...

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186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

a) Those persons which end in the ălif otiosum (see §. 7, rem. *a*), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination ـُو being in some cases mistaken for the conjunction وَ, *and*); as نَصَرُوا *they helped*, نَصَرُونِي *they helped me*.

b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long ḍamma which it had in an older stage of the language; as رَأَيْتُمْ *ye have seen*, رَأَيْتُمُونِي *ye have seen me*. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. كُمْ, when it is followed by another suffix (see §. 187); as يُرِيكُمُوهُم *he shewed them to you*.

c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination نَ before the suffixes نِي and نَا; as تَأْمُرُونِنِي for تَأْمُرُونَنِي, *ye order me*, تَقْلُونَا for تَقْلُونَنَا, *ye hate us*, يَجِدُونِي for يَجِدُونَنِي *they will find me*. The same thing happens to the 2d pers. sing. fem.; as تُشَوِّقِينِي, *thou makest me long*, for تُشَوِّقِينَنِي.

d) The vowel ـِ in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as كَسَرْتِيهِ for كَسَرْتِهِ, *thou hast broken it*.

e) The ى of the 3d pers. masc. sing. Perf. in verba tertiæ rad. ى, may be retained before the suffixes, or (which is far

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more usual) be changed into ا; as رَمَيْهُ (§. 7, rem. *c*) or رَمَاهُ, *he threw*, or *shot, at him.*

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E. g. أَعْطَانِيكَ, أَعْطَانِيهِ, *he gave thee, it, to me*; أَعْطَيْتُكَهُ, *I gave it to thee*; يَكْفِيكُمْ, *he will suffice thee against them* (will be sufficient to protect thee against them); أَنُلْزِمُكُمُوهَا, *shall we compel you (to receive) it?*

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word إِيَّا *'īyā* (which never occurs alone). The following are the compound pronouns thus formed.

Singular.

	Masc.	Common.	Fem.
3. pers.	إِيَّاهُ	...	إِيَّاهَا
2. pers.	إِيَّاكَ	...	إِيَّاكِ
1. pers.	...	إِيَّايَ	...

Dual.

3. pers.	...	إِيَّاهُمَا	...
2. pers.	...	إِيَّاكُمَا	...
1. pers.	...	...	...

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Plural.

	Masc.	Common.	Fem.
3. pers.	إِيَّاهُمْ	...	إِيَّاهُنَّ
2. pers.	إِيَّاكُمْ	...	إِيَّاكُنَّ
1. pers.	...	إِيَّانَا	....

Rem. *a.* The suffix of the 1st p. sing. is in this case ـَى, instead of ـِى, because all nouns ending in ـَا take that form. See §. 317, rem. *a.*

Rem. *b.* إِيَّا (dialectically هِيَّا) seems to be derived from the radical اوى, whence the cognate word آيَةٌ, *a sign*, *the figure* or *body* (of anything), which is identical with the Hebrew אוֹת (for אָוֶת), Aram. אָת, אָךְ. The word אוֹת (Aram. יָת, יַת, לָךְ) is used in Hebrew as a pronoun, but with a wider range than إِيَّا, since it is frequently prefixed to definite nouns in the accusative. In later Hebrew and in Samaritan its use is even less restricted than in biblical Hebrew, for it is connected with prepositions in such phrases as בְּאוֹתוֹ הַיּוֹם, Samar. בְּיָתֵהּ יוֹמָא, *on that same day*; בְּאוֹתָהּ הָאָרֶץ, Sam. בְּיָתֵהּ אַרְעָא, *in that same land*. The Æthiopic uses *kīyā* with the pronominal suffixes exactly as the Arabic does إِيَّا, but whether the two words are radically connected is doubtful, though the form هِيَّا may be the connecting link between them.

189. These suffixes compounded with إِيَّا are used in two cases.

a) Very frequently, but not always (see §. 187), when two suffixes would otherwise have to be appended to the same verb; as أَعْطَانِي إِيَّاهُ, instead of أَعْطَانِيهِ, *he gave it to me.*

b) When the pronoun is, for the sake of emphasis, placed

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before the verb; as إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee* (none but thee) *we worship, and to thee we cry for help.* Compare in Heb. הָאוֹתִי לֹא־תִירָאוּ, Jerem. v. 22.

REM. *a.* The suffix attached to إِيَّا is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded أَعْطَاهُ إِيَّايَ, to distinguish it from أَعْطَانِيهِ *he gave him to me;* but it is euphony which requires أَعْطَاهُ إِيَّاهُ, *he gave it to him,* instead of أَعْطَاهُهُ.

REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with إِيَّا, and at the same time appending the pronominal suffix to the verb; as وَإِيَّايَ فَاتَّقُونِ, *me therefore, fear me.*

II. THE NOUN.

190. The Noun, الِاسْمُ, *nomen,* is of six kinds.

a) The *nomen substantivum,* or Substantive, more especially designated الِاسْمُ, and also المَوْصُوفُ, or المَنْعُوتُ, *qualificabile,* that is, a word which admits of being united with a descriptive epithet (adjective).

b) The *nomen adjectivum,* or Adjective, الصِّفَةُ, الوَصْفُ, or النَّعْتُ, *quality, descriptive epithet.*

c) The *nomen numerale,* or Numeral Adjective, اِسْمُ العَدَدِ, *the noun of number.*

d) The *nomen demonstrativum,* or Demonstrative Pronoun,

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إِسْمُ الإِشَارَةِ, *the noun of indication*, that is, by which some object is pointed out.

e) The *nomen conjunctivum*, or Relative Pronoun, الاِسْمُ الْمَوْصُولُ or الْمَوْصُولُ الاِسْمِيُّ, *the noun that is united* (*with a relative clause*), as opposed to الصِّلَةُ, *the relative clause itself*.

f) The *pronomen*, or Personal Pronoun, الضَّمِيرُ or الْمُضْمَرُ, *the word by which something is concealed* or *kept in, and so conceived of by, the mind*, as opposed to الظَّاهِرُ or الْمُظْهَرُ, *that which is apparent* or *manifested*, the substantive to which the pronoun refers. It is also called الْكِنَايَةُ, *ἀντωνυμία*.

Rem. *a*. Of the pronouns we have already treated in part in §§. 84—89 and 185—189, and some further remarks regarding them will be given in §. 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§. 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

Rem. *b*. The names of the pronoun, الضَّمِيرُ and الْمُضْمَرُ, are elliptical expressions, for الضَّمِيرُ بِهِ and الْمُضْمَرُ بِهِ, as the above translation shows.

A. The Nouns Substantive and Adjective.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all

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substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرِضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كُلَيْبٌ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفَ *how?*).

REM. *a.* In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاءٌ, *water*, is not derived from مَاهَ, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَاهَ is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ, *to be skilled in horsemanship*, the root of فَرَسٌ, *a horse*, but a denominative from it.

REM. *b.* By the native grammarians nouns are classified as follows.

1) اِسْمٌ جَامِدٌ, *a noun that is stationary* or *incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb, as رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to اِسْمٌ مُشْتَقٌّ, *a noun that is derived* from a nom. act. or verbal root, as كَاتِبٌ *a writer*, قَتِيلٌ *slain*.

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2) اِسْمٌ مُجَرَّدٌ, i. e. مُجَرَّدٌ عَنِ ٱلزِّيَادَةِ, *a noun that is bare of any accessory* or *increment*, which comprises merely the letters of the root and no more, as عِلْمٌ *knowledge*, سَفَرْجَلٌ *a quince*; opposed to اِسْمٌ مَزِيدٌ فِيهِ, *a noun that is augmented* by additional letters, as عَلَّامَةٌ *a very learned man*, اِحْرِنْجَامٌ *the being gathered together in a mass.*

3) اِسْمُ عَلَمٍ or اِسْمٌ عَلَمٌ *a proper name*, the distinctive mark of an individual; opposed to اِسْمُ جِنْسٍ, *a generic* or *common noun*, designating a whole kind or genus (γένος, جِنْسٌ).

4) The اِسْمُ ٱلْجِنْسِ may be either *a*) اِسْمُ عَيْنٍ, a noun denoting *a concrete object*, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or *b*) اِسْمُ مَعْنًى, a noun denoting *an abstract idea*, as عِلْمٌ *knowledge*, جَهْلٌ *ignorance*. The same terms may be applied to adjectives; رَاكِبٌ, *riding*, is an اِسْمُ عَيْنٍ, but مَفْهُومٌ, *understood*, an اِسْمُ مَعْنًى.

5) The اِسْمُ ٱلْعَلَمِ may be either *a*) عَلَمٌ جِنْسِيٌّ, *a proper name applicable to every individual of a whole kind*, as أُسَامَةُ *the lion*, جَعَارٌ *the female hyæna* (like "Puss" for the cat, "Renard" for the fox); or *b*) عَلَمٌ شَخْصِيٌّ, *a proper name applicable to only one individual of a kind*, as دَاحِسٌ and ٱلْغَبْرَاءُ, names of horses, قَرُوبٌ, the name of a camel, سَعْدٌ, عَوْفٌ, ثَعْلَبَةُ, names of men, أُمَيْمَةُ, ٱلْخَنْسَاءُ, names of women.

6) The اِسْمُ ٱلْعَلَمِ may also be either *a*) an اِسْمٌ, or *name*, in its strictest sense, as عَمْرٌو, جَعْفَرٌ, بُثَيْنَةُ; or *b*) a كُنْيَةٌ, i. e. a name compounded with أَبُو, *father of*, as أَبُو ٱلْعَبَّاسِ, or أُمٌّ, *mother of*, as أُمُّ كُلْثُومٍ, or اِبْنٌ, *son of*, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتٌ, *daughter of*, as بِنْتُ هِنْدٍ; or *c*) a لَقَبٌ, *a surname*, which may be either a nickname (نَبْزٌ), as بَطَّةُ *Duck*, أَنْفُ ٱلنَّاقَةِ *Camel's-nose*, بَبَّةُ *Bèbba* (imitation of a sound), or an honourable epithet, as زَيْنُ ٱلْعَابِدِينَ, *the pride* or *glory of those that worship* (*God*), شَمْسُ ٱلْمَعَالِي, *the sun of virtues*. The كُنْيَةٌ is also employed in reference to animals, as أَبُو أَيُّوبَ, *Job's father*, the

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"patient" camel; أَبُو ٱلْحُصَيْنِ, *the father of the little fort*, the fox; أُمّ عَامِرٍ, *the female hyæna*; ٱبْنُ عِرْسٍ, *the weasel*; بِنْتُ طِبَقٍ, *the tortoise*.

7) An اِسْمُ عَلَمٍ may likewise be either *a*) مُفْرَدٌ, *simple*, consisting of a single word, as عَنْتَرَةُ, أَوْسٌ; or *b*) مُرَكَّبٌ, *compounded*. The مُرَكَّبٌ may be either *a*) إِسْنَادِيٌّ, *predicative*, when the words that compose it constitute a جُمْلَةٌ or proposition, as بَرَقَ نَحْرُهُ (*his throat shone*), تَأَبَّطَ شَرًّا (*he carried mischief under his arm*), شَابَ قَرْنَاهَا (*her two locks became gray*); or *β*) a *mixed compound*, مُرَكَّبٌ مَزْجِيٌّ, which is not a proposition (غَيْرُ جُمْلَةٍ), as بَعْلَبَكَّ, *Ba'al-bèk*, مَعْدِيكَرِبُ, *Ma'dī-karib*, سِيبَوَيْهِ, *Sība-wèih*; or *γ*) مُضَافٌ وَمُضَافٌ إِلَيْهِ, a substantive governing another in the genitive, as عَبْدُ مَنَافٍ, أَبُو ذُؤَيْبٍ, اِمْرُؤُ ٱلْقَيْسِ, أُمّ كُلْثُومٍ.

8) Finally, an اِسْمُ عَلَمٍ may be either *a*) مُرْتَجَلٌ, *improvised, extemporised, impromptu*, existing only as a proper name, as عِمْرَانُ, فَقْعَسٌ, حَيْوَةُ; or *b*) مَنْقُولٌ, *transferred* from some other use, *tropical*. The latter class is of six kinds, viz. *a*) مَنْقُولٌ عَنِ ٱسْمِ عَيْنٍ, as ثَوْرٌ (*a bull*), أَسَدٌ (*a lion*); *β*) مَنْقُولٌ عَنِ ٱسْمِ مَعْنًى, as فَضْلٌ (*excellence*), إِيَاسٌ (*giving, gift*); *γ*) مَنْقُولٌ عَنْ صِفَةٍ, as حَاتِمٌ (*judging*), نَائِلَةُ (*bestowing*); *δ*) مَنْقُولٌ عَنْ صَوْتٍ, as بَبَّةُ, عَنْ فِعْلٍ, as شَمَّرُ, يَشْكُرُ, يَحْيَى, تَغْلِبُ; إِصْمِتُ (see above, 6, *c*); and *ζ*) مَنْقُولٌ عَنْ مُرَكَّبٍ (see above, 7, *b*).

192. Deverbal nouns are divisible into two principal classes; namely:—

a) *Nomina verbi* or *nomina actionis*, أَسْمَاءُ ٱلْفِعْلِ (*infinitives*).

b) *Nomina agentis*, أَسْمَاءُ ٱلْفَاعِلِ, and *nomina patientis*, أَسْمَاءُ ٱلْمَفْعُولِ (*participles*).

The nomina verbi are by their nature substantives, but have come to be used also as adjectives; the nomina agentis et patientis

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are by their nature adjectives, but have come to be used also as substantives.

193. Connected with the nomina verbi are the four following classes of deverbal nouns.

a) *Nomina vicis,* أسماء المرة, nouns that express the doing of an action *once*.

b) *Nomina speciei,* أسماء النوع, nouns of *kind* or *manner*.

c) *Nomina loci et temporis,* أسماء المكان والزمان, also called *nomina vasis,* أسماء الظرف, nouns of *place* and *time*.

d) *Nomina instrumenti,* أسماء الآلة, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes; namely:—

a) *Nomen unitatis vel individualitatis,* إسم الوحدة, the noun that denotes *the individual*.

b) *Nomen abundantiæ vel multitudinis,* إسم الكثرة, the noun that denotes the place where anything is found in *abundance*.

c) *Nomen vasis,* إسم الوعاء, the noun that expresses the *vessel* which contains anything.

d) *Nomen relativum,* الاسم المنسوب or النسبة (lit. *the referred noun, the reference* or *relation*), a particular class of derivative adjectives.

e) *Nomen abstractum qualitatis,* إسم الكيفية, the abstract noun of quality (see §. 191).

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f) *Nomen deminutivum,* اَلاِسْم الْمُصَغَّر or اَلتَّصْغِير (lit. *the lessened noun, the lessening*), the *diminutive.*

a. THE DEVERBAL NOUNS.

α) *The Nomina Verbi.*

195. The nomina verbi, أَسْمَاء الْفِعْل, are abstract substantives, which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَصْدَر (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the groundform of the ordinary triliteral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. فَعْل, as ضَرْب, رَدّ, عَجْز, فَهْم, قَوْل, سَيْر, غَزْو, جَرْي.
2. فَعَل, as طَلَب, هَرَب, جَلَب, نَظَر, كَرَم, عَمَل, سَخَط, [شَلَل, فَرَح, جَوًى.]
3. فَعِل, as كَذِب, ضَحِك, حَرِم, سَرِق, حَلِف.
4. فِعْل, as حِفْظ, عِلْم, ذِكْر, فِسْق.
5. فِعَل, as سِمَن, ثِقَل, صِغَر, عِظَم, كِبَر, رِضًى.
6. فُعْل, as جُبْن, شُغْل, زُهْد, شُكْر, شُرْب, سُخْط, وُدّ.

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7. فُعَلٌ, as هُدًى, سُرًى.

8. فَعْلَةٌ, as رَحْمَةٌ, كَثْرَةٌ, غَيْرَةٌ, حَيْرَةٌ.

9. فَعَلَةٌ, as غَلَبَةٌ, ضَبَعَةٌ, عَظَمَةٌ, شَكَاةٌ.

10. فَعِلَةٌ, as سَرِقَةٌ.

11. فِعْلَةٌ, as عِصْمَةٌ, حِمْيَةٌ, نِشْدَةٌ.

12. فُعْلَةٌ, as أُدْمَةٌ, سُمْرَةٌ.

[13. فُعَّلَةٌ, as غُلَبَةٌ.]

14. فَعْلَى, as دَعْوَى, تَقْوَى.

[15. فَعَلَى, as جَمَزَى, مَرَطَى.]

16. فِعْلَى, as ذِكْرَى.

17. فُعْلَى, as بُشْرَى, رُجْعَى.

[18. فُعَّلَى, as غُلَبَى.]

[19. فَعَلَّاءُ, as رَغَبَّاءُ, رَهَبَّاءُ.]

[20. فَعْلَانٌ, as لَيَّانٌ, شَنَّانٌ, زَيْدَانٌ.]

21. فَعَلَانٌ, as هَيَجَانٌ, طَوَفَانٌ, جَوَلَانٌ, خَفَقَانٌ, نَزَوَانٌ, شَنَآنٌ.

22. فِعْلَانٌ, as نِسْيَانٌ, حِرْمَانٌ, رِضْوَانٌ.

23. فُعْلَانٌ, as غُفْرَانٌ, شُكْرَانٌ, رُجْحَانٌ, كُفْرَانٌ.

[24. فَعَلُوتٌ, as جَبَرُوتٌ, رَحَمُوتٌ, رَهَبُوتٌ.]

25. فَعَالٌ, as صَلَاحٌ, فَسَادٌ, ذَهَابٌ, نَفَادٌ, نَفَادٌ.

26. فِعَالٌ, as إِبَابٌ, قِيَامٌ, نِكَاحٌ, حِجَابٌ, كِتَابٌ, نِفَارٌ, شِرَادٌ, إِبَاءٌ.

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27. فُعَالٌ, as مُزَاحٌ, سُعَالٌ, زُكَامٌ, سُؤَالٌ, أُزَازٌ, مُشَاءٌ, نُعَاقٌ, نُعَابٌ.

28. فَعَالَةٌ, as ظَرَافَةٌ, نَظَافَةٌ, جَزَالَةٌ, فَصَاحَةٌ, ضَخَامَةٌ, زَهَادَةٌ.

29. فِعَالَةٌ, as سِفَارَةٌ, كِتَابَةٌ, عِبَادَةٌ, صِيَانَةٌ.

[30. فُعَالَةٌ, as بُغَايَةٌ, خُفَارَةٌ.]

31. فَعَالِيَةٌ, as كَرَاهِيَةٌ, طَمَاعِيَةٌ, عَلَانِيَةٌ, رَكَانِيَةٌ.

32. فَعُولٌ, as قَبُولٌ, وَلُوعٌ, وَقُودٌ, وَضُوءٌ.

33. فُعُولٌ, as خُرُوجٌ, دُخُولٌ, وُرُودٌ, غُدُوٌّ, جُحُودٌ, لُزُومٌ, قُدُومٌ.

34. فُعُولَةٌ, as سُهُولَةٌ, صُعُوبَةٌ, عُذُوبَةٌ.

[35. فَعُولِيَّةٌ, as خَصُوصِيَّةٌ.]

[36. فُعُولِيَّةٌ, as خُصُوصِيَّةٌ, جُهُولِيَّةٌ, شُيُوخِيَّةٌ.]

37. فَعِيلٌ, as صَهِيلٌ, نَعِيقٌ, نَعِيبٌ, أَزِيزٌ, ذَمِيلٌ, رَحِيلٌ.

38. فَعِيلَةٌ, as شَكِيَّةٌ, حَمِيَّةٌ.

39. مَفْعَلٌ, as مَدْخَلٌ, مَحْبَسٌ, مَحْمَلٌ, مَفَرٌّ.

40. مَفْعِلٌ, as مَكْبِرٌ, مَرْجِعٌ, مَوْثِقٌ, مَوْعِدٌ, مَسِيرٌ, مَصِيرٌ, مَحِيضٌ, مَجِيءٌ.

[41. مَفْعُلٌ, as مَهْلُكٌ.]

42. مَفْعَلَةٌ, as مَحْمَدَةٌ, مَرْمَةٌ, مَوْدَةٌ, مَرْضَاةٌ.

43. مَفْعَلَةٌ, as مَوْجِدَةٌ, مَعْرِفَةٌ, مَرْجِعَةٌ, مَحْمَدَةٌ, مَأْوِيَةٌ, مَسِيرَةٌ, مَرْثِيَةٌ.

[44. مَفْعَلَةٌ, as مَهْلَكَةٌ, مَقْدَرَةٌ.]

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197. *All* these nouns cannot, however, be formed from *every* triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned from the Lexicon.

198. The five forms, which are most frequently used, are:
1. فَعْل, 2. فَعَل, 28. فَعَالَة, 33. فُعُول, 34. فُعُولَة.

a) فَعْل is the abstract noun from *transitive* verbs of the forms فَعَلَ and فَعِلَ; as قَتَلَ *to kill*, قَتْل *killing* or *being killed* (§. 201); فَهِمَ *to understand*, فَهْم *understanding, insight.*

b) فُعُول is the abstract noun from *intransitive* verbs of the form فَعَلَ; as قَعَدَ and جَلَسَ *to sit*, قُعُود and جُلُوس *sitting*; خَرَجَ *to go out*, خُرُوج *going out.*

c) فَعَل is the abstract noun from *intransitive* verbs of the form فَعِلَ (§§. 38 and 92); as فَرِحَ *to be glad*, فَرَح *joy*; مَرِضَ *to be sick*, مَرَض *sickness.*

d) فَعَالَة and فُعُولَة are the abstract nouns from verbs of the form فَعُلَ; as جَزُلَ *to be thick and large, to be of sound judgment*, جَزَالَة *firmness* or *soundness of judgment*; سَرُوَ *to be generous*, سَرَاوَة *generosity*; خَشُنَ *to be rough*, خُشُونَة *roughness*; سَهُلَ *to be smooth*, سُهُولَة *smoothness.*

Rem. The abstract nouns of verbs which express *flight*, or *refusal*, usually take the form 26. فِعَال; as فَرَّ, نَفَرَ, شَرَدَ, *to flee*, فِرَار, نِفَار, شِرَاد; جَمَحَ *to become refractory, to run away* with his rider (of a horse), جِمَاح; نَارَ *to flee from, shun with horror*, نِوَار; أَبَى *to refuse*, إِبَاء. Those that express *sickness* or *ailment* of any kind have

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27. فُعَالٌ, as عَطَسَ *to sneeze*, عُطَاسٌ ; سَعَلَ *to cough*, سُعَالٌ ; *violent* or *continuous motion*, 21. فَعَلَانٌ, as طَارَ *to fly*, طَيَرَانٌ ; جَرَى *to run*, جَرَيَانٌ ; خَطَرَ *to lash* the tail, *to brandish*, خَطَرَانٌ ; بَرَقَ *to gleam*, بَرَقَانٌ ; وَمَضَ *to flash*, وَمَضَانٌ ; خَفَقَ *to palpitate*, خَفَقَانٌ ; *change of place*, 37. فَعِيلٌ, as رَحَلَ *to travel*, رَحِيلٌ ; دَبَّ *to creep*, دَبِيبٌ ; رَسَمَ *to gallop* (of a camel), رَسِيمٌ ; ذَمَلَ *to trot* (of a camel), ذَمِيلٌ ; وَجَفَ *to be agitated, palpitate, run quickly*, وَجِيفٌ ; بَرَقَ *to gleam*, بَرِيقٌ ; وَمَضَ *to flash*, وَمِيضٌ ; *sound*, 27. فُعَالٌ and 37. فَعِيلٌ, as نَعَبَ *to croak*, نُعَابٌ and نَعِيبٌ ; شَهَقَ *to sob, to bray*, شَهِيقٌ ; صَهَلَ *to neigh*, صَهِيلٌ ; نَهَقَ *to bray*, نُهَاقٌ and نَهِيقٌ ; نَهَتَ *to roar*, نُهَاتٌ and نَهِيتٌ ; صَاحَ *to cry out*, صُيَاحٌ ; صَرَخَ *to cry out* for help, صُرَاخٌ ; نَبَحَ *to bark*, نُبَاحٌ ; بَكَى *to weep*, بُكَاءٌ ; عَوَى *to howl*, عُوَاءٌ ; ثَغَا *to bleat*, ثُغَاءٌ ; رَغَا *to grumble* (of a camel), رُغَاءٌ ; *office, trade* or *handicraft*, 29. فِعَالَةٌ, as خَلَفَ *to succeed*, خِلَافَةٌ *to be successor* (خَلِيفَةٌ) or *caliph, the caliphate* ; أَمَرَ *to be chief* or *êmīr*, إِمَارَةٌ *the office of êmīr* ; وَلِيَ *to be in charge* or *command of*, وِلَايَةٌ *governorship* ; نَابَ *to take one's place, act as deputy*, نِيَابَةٌ *deputyship* ; كَتَبَ *to write*, كِتَابَةٌ *the office of secretary* ; خَاطَ *to sew*, خِيَاطَةٌ *the trade of tailor* ; تَجَرَ *to trade*, تِجَارَةٌ *trade, traffic*.

199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَقَ, *to part, divide*, has فَرْقٌ, but فَرِقَ, *to be afraid*, فَرَقٌ ; جَهَرَ *to be plain, open* or *public*, has جَهْرٌ or جِهَارٌ, but جَهِرَ, *to be unable to see in the sunlight*, جَهَرٌ, and جَهُرَ, *to be loud*, جَهَارَةٌ ; شَرَفَ, *to surpass* or *excel in rank* or *nobility*, has شَرَفٌ, but شَرِفَ, *to be high* or *prominent*, شَرَفٌ, and شَرُفَ *to be exalted, noble* or *eminent*, شَرَفٌ or شَرَافَةٌ.

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200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E. g. حَكَمَ, *to judge,* has حُكْم, but when it signifies *to curb* (*a horse*), حَكَمَ; خَرَّ, *to fall prostrate,* has خَرّ or خُرُور, but when it means *to sound like rushing water,* خَرِير; رَفُعَ, *to be exalted* or *noble,* has رِفْعَة, but in the sense of *to have a loud voice,* رَفَاعَة; وَجَدَ, *to find,* usually has وِجْدَان, but when it means *to be wealthy,* جِدَة, and *to be moved* by love, grief or anger, وَجَدَ.

201. The nomina verbi are used both in an active and a passive sense; as قَتْلُه *his killing* (*another*) or *his being killed himself;* لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا *work no evil upon the earth after its having been well ordered;* أَظْهَرَ فِي هٰذِهِ السَّنَةِ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ الْقُرْآنِ *in this year el-Ma'mūn publicly adopted the doctrine of the Ḳor'ān's having been created.*

Rem. There are also nomina verbi that have always a passive signification; as سُرُور *joy, gladness,* from سَرَّ *to be glad;* وُجُود *existence,* from وُجِدَ *to be found, to exist* (see §. 200).

202. The nouns formed from the derived forms of the strong triliteral verb are as follows.

II. 1. تَفْعِيل.

2. تَفْعِلَة, as تَبْصِرَة, تَفْرِقَة, تَكْمِلَة, تَقْدِمَة, تَكْرِمَة, تَذْكِرَة, تَزْكِيَة, تَذْكِيَة, تَجْزِئَة, تَهْنِئَة, تَضِرَة, تَسِرَة.

[3. تَفْعُلَة, as تَهْلُكَة, تَسُرَّة, تَضُرَّة.]

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4. تَفَعْلُلٌ as تَكْرَارٌ, تَرْدَادٌ, تَصْداقٌ, تَهْتَانٌ, تَهْطَالٌ, تَصْهَالٌ, تَسْيَارٌ, تَطْوَافٌ, تَجْوَالٌ, تَوْمَاضٌ.

[5. تِفْعَالٌ as تِمْثَالٌ, تِبْكَاءٌ, تِشْرَابٌ, تِمْشَاءٌ, تِلْقَاءٌ, تِبْيَانٌ, تِنْضَالٌ.]

[6. فِعَّالٌ as كِبَّارٌ, قِضَّاءٌ, قِدَّامٌ, خِرَّاقٌ, فِسَّارٌ, عِلَّامٌ, كِلَّامٌ, كِذَّابٌ, حِمَّالٌ.]

[7. فِعِّيلَى as خِطِّيبَى, قِلِّيلَى, خِلِّيفَى, خِصِّيصَى, حِثِّيثَى, قِتِّيتَى, فِخِّيرَى, دِلِّيلَى, مِكِّيثَى]

[8. فِعِّيلَاءُ as مِكِّيثَاءُ, خِصِّيصَاءُ.]

III. 1. مُفَاعَلَةٌ. 2. فِعَالٌ.

[3. فِيعَالٌ as قِيتَالٌ, ضِيرَابٌ.] [4. فِعَّالٌ as مِرَّآءٌ, قِتَّالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفَعُّلٌ. [2. تِفَعَّالٌ as تِنَقَّامٌ, تِمَلَّاقٌ, تِكَلَّامٌ, تِحَمَّالٌ.]

VI. 1. تَفَاعُلٌ. [2. تَفَاعَلٌ as تَفَاوَتَ.]

[3. تَفَاعِلٌ as تَفَاوِتٌ.]

VII. اِنْفِعَالٌ. VIII. 1. اِفْتِعَالٌ. [2. فِعَّالٌ as قِتَّالٌ.]

IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ. XII. اِفْعِيعَالٌ.

XIII. اِفْعِوَّالٌ. XIV. اِفْعِنْلَالٌ.

XV. اِفْعِنْلَاءٌ.

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Rem. In II. the form فَعَّالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common; تَفْعِلَةٌ is chiefly used in verba tert. rad. hèmz. and tert. rad. و et ى (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا); فِعِّيلَى and فِعِّيلَاءُ are usually ascribed to I., but as their use is لِقَصْدِ ٱلْمُبَالَغَةِ, *to express energy* or *intensity*, they seem as deserving of a place here as تَفَعَّالٌ. These forms with tèšdīd are akin to the Heb. infin. absol. קַטֵּל (קַטֵּל), to Heb. substantives like שְׁלוֹם, and to the Eastern Aramaic infin. קַטּוֹלֵי; whereas تَفَعَّالٌ, تَفْعِيلٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَّلَ, but of an obsolete تَفَعَّلَ, akin to תִּפְעֵל, תַּפְעֵל, שַׁפְעֵל, and are represented in the cognate dialects by such substantives as תַּכְרִיךְ, תַּגְמוּל, תַּבְלִית, תַּבְנִית, תַּרְבּוּת, ܙܒܘܢܐ, ܙܟܘܟܝܐ, ܙܡܫܟܚܐ, etc.—In III. فِعَالٌ is the original infinitive, which the great majority of the Arabs shortened into فَعَالٌ, whilst some compensated the loss of the long vowel by doubling the following consonant, فَعَّالٌ. The most common form of all is مُفَاعَلَةٌ (pass. particip. fem.).—In VI. the original form is تَفَعَّالٌ, which has however been almost entirely supplanted by تَفَعُّلٌ.—In VIII. those Arabs alone use فَعَّالٌ, who shorten the Perf. and Imperf. into فَعَّلَ, يَفَعِّلُ, or فَعَّلَ, يَفَعِّلُ, يَفَعِّلُ, or يَفْعَلُّ (with a furtive kèsra to the first rad.), as سَتَّرَ يَسْتَرُّ سِتَّارًا, or سَتَرَ, يَسْتِرُ, يَسْتِرُّ, يَسْتَرُّ.—The form تَفَعَّالٌ is sometimes ascribed to III., as تَرَمَّاءُ, تَنَضَّالٌ; and فِعِّيلَى to VI., as حِجِّيزَى (تَحَاجَزُوا), هِجِّيرَى (تَهَاجَرُوا), رِمِّيَّا (تَرَامَوْا).

203. The nouns formed from the quadriliteral verbs are:—

I. 1. فعللة, as سلقاة, بيطرة, جهورة, حوقلة, سرهفة, دحرجة, قلقلة, زلزلة.

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2. فِعْلَالٌ, as دِحْرَاجٌ, سِرْهَافٌ, حِيقَالٌ, سِلْقَاءٌ, زِلْزَالٌ, قِلْقَالٌ.

[3. فَعْنَلَالٌ, as زَلْزَلٌ, قَلْقَالٌ.]

II. تَفَعْنَلَلَ, as تَدَحْرَجَ.

III. اِفْعِنْلَالٌ, as اِحْرِنْجَامٌ.

IV. اِفْعِلَّالٌ, as اِقْشِعْرَارٌ, اِطْمِئْنَانٌ.

REM. In I. فَعْلَلَةٌ is the common form, whilst the employment of فَعْلَالٌ depends upon the *usus loquendi* (like that of فَعَالٌ in III. of the triliteral verb). The form فَعْلَالٌ seems to be restricted to reduplicated verbs, like زَلْزَلَ.—A variation of the fourth form is presented to us in the word طِعِنَّانٌ, *mutual thrusting and stabbing with lances*=تَطَاعُنٌ, which comes from طَعَنَّ=اِطَّعَنَّ.

204. The abstract nouns of the verba mediæ rad. geminatæ are formed according to the rules given in §. 120. Hence مَدٌّ for مَدْدٌ, مِرٌّ for مِرْرٌ (from مَرَّ), تَغِرَّةٌ for تَغْرِرَةٌ (from the second form of غَرَّ).

REM. *a.* Those nouns, of which the first and second radicals are pronounced with fêtha, undergo no contraction; as سَدَدٌ, عَلَلٌ, غَصَصٌ, مَلَلٌ.

REM. *b.* The nouns of the third and sixth forms may either be contracted or not; as مُمَادَدَةٌ or مُمَادَّةٌ, تَسَابُبٌ or تَسَابٌّ. See §. 124.

205. The formation of nouns from the verba hèmzata takes place according to the rules laid down in §§. 131—136.

206. Those verba primæ rad. و, that reject the و in the Imperf. and Imperat. (§§. 142 and 144), drop it also in the verbal noun. E. g.

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عِدَةٌ	from	وَعَدَ,	Imperfect	يَعِدُ,	Imperat.	عِدْ
عِظَةٌ	,,	وَعَظَ	,,	يَعِظُ	,,	عِظْ
دِعَةٌ	,,	وَدَعَ	,,	يَدَعُ	,,	دَعْ
زِنَةٌ	,,	وَزَنَ	,,	يَزِنُ	,,	زِنْ
دِيَةٌ	,,	وَدَى	,,	يَدِى	,,	دِ

The termination ـَةٌ, with which these nouns are furnished, is a compensation for the lost radical.

Rem. *a.* Not a few verba primæ rad. و, however, have nouns of the form فَعْلٌ, though they drop the first radical in the Imperf.; e. g. وَجَرَ, يَجِرُ, وَجْرٌ; وَجَنَ, يَجِنُ, وَجْنٌ. Others have both forms; e. g. وَعَدَ, يَعِدُ, وَعْدٌ; زِنَةٌ and وَزْنٌ, يَزِنُ, وَزَنَ and ضَعَةٌ; وَضَعَ, يَضَعُ, وَضْعٌ and عِدَةٌ.

Rem. *b.* Initial و, if pronounced with ḍamma or kèsra, may be changed into أ (see §. 145, rem.), as أُجُودٌ, إِجْدَانٌ, for وُجُودٌ, وِجْدَانٌ.

Rem. *c.* In nouns from verba primæ rad. و, this radical is changed into ى, if it be without a vowel, and kèsra precede; as إِيجَابٌ for إِوْجَابٌ, from the fourth form of وَجَبَ; اِسْتِيفَاءٌ for اِسْتِوْفَاءٌ, from the tenth of وَفَى. See §. 145.

Rem. *d.* Compare in Hebrew, לֶדֶת (לִדָּה), רֶשֶׁת (רִשָּׁה), שֶׁבֶת, דֵּעַת, from יָלַד, יָרַשׁ, יָשַׁב, יָדַע; עֵדָה (עִדָּה), עֵצָה (עִטָּה), שֵׁנָה (שִׁנָּה), from יָעַד, יָעַץ, יָשַׁן. Corresponding forms in Syriac are ܝܶܠܕ̈ܵܐ (rad. ܝܠܕ), ܥܹܕܬܵܐ (rad. ܥܕܝ).

207. Nouns derived from verba mediæ rad. و et ى are subject to the same irregularities as those verbs (§. 150, etc.).

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208. If the noun from a verb mediæ rad. و or ى be of the form فَعْل, the و or ى remains unchanged; as قَوْل, سَيْر. In the form فُعُول from verba med. و, the و may be changed into ؤ, as ثُوب, حُوول, دُوور, رُوب, غُوور, for ثُؤوب, etc. Verba med. ى of the form فَعَلَ, Imperf. يَفْعِلُ (see §. 157), frequently take kèsra in the مَصْدَر مِيمِى, as مَبِيت (for مَبْبِيت), مَبِيع, مَجِيء (or by assimilation مَجِى), مَعِيش, مَصِير, مَسِير, مَزِيد, and the like.

209. If the letter و, pronounced with fètha, be preceded by kèsra, it is converted into ى; as قِيَام for قِوَام, from قَامَ; صِيَانَة for صِوَانَة, from صَانَ; اِنْقِيَاد and اِقْتِيَاد for اِنْقِوَاد and اِقْتِوَاد, from the seventh and eighth forms of قَادَ. Except in the third form, where it remains unchanged; as ثِوَار from ثَارَ, جِوَار, جَارَ, سِوَار from سَارَ, عِوَان from عَانَ, قِوَام from قَامَ, لِوَاء, لَاءَ from نَوَاء, نَاءَ.

210. Peculiar to verba mediæ rad. و et ى is the nominal form فَعُولَة, in which ى always takes the place of the second radical; as كَيْنُونَة, (قود) قَادَ from قَيْدُودَة, (دوم) دَامَ from دَيْمُومَة, (كون) كَانَ from سَيْدُودَة, (سود) سَادَ from بَيْنُونَة, (بين) بَانَ from غَيْبُوبَة, (صير) صَارَ from صَيْرُورَة, (شيخ) شَاخَ from شَيْخُوخَة, (غيب) غَابَ from قَيْلُولَة, (قيل) قَالَ.

REM. Some grammarians regard فُعْلُولَة as the original form. The impossible شُيْخُوخَة, صُيْرُورَة, were, they say, first changed into شِيخُوخَة,

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صِيرُورَةٌ, and then altered, on account of the discord between ī and ū in successive syllables, into شَيْخُوخَةٌ, صَيْرُورَةٌ. Others look upon فَعْلُولَةٌ as a contraction for فَيْعُولَةٌ, so that دَيْمُومَةٌ was originally دَيْوُومَةٌ, by assimilation دَيُّومَةٌ, and then shortened دَيْمُومَةٌ (like مَيْتٌ for مَيِّتٌ); but there is no verbal form فَيْعَلَّ, with which such a nomen verbi could be connected. The rare substantive forms سُودَدٌ (or سُؤْدَدٌ) from سَادَ, *to be chief* or *ruler*, and عُوطَطٌ from عَاطَ *to desire the male* (of a she-camel); the cognate forms فَيْضُوضَى, فَوْضُوضَى and فَوْضَاءُ, فَيْضُوضَى, فَيْضَى and فَيْضُوضَاءُ, فَيْضَى and فَيْضِيضَاءُ, *mixture, confusion;* and the analogy of the Aramaic verbal form פַּעְלֵל (as חַנְחֵן, חַנְחֵר) and the Heb. פִּעְלֵל (as בּוֹנֵן, כּוֹנֵן, קוֹמֵם, רוֹמֵם),—all combine to prove that فَعْلُولَةٌ comes directly from a quadriliteral فَعْلَلَ.

211. In nouns of the fourth and tenth forms of verba mediæ rad. و et ى, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ـَةٌ is appended to the noun by way of compensation (compare §. 206). E. g. إِقَامَةٌ and اِسْتِقَامَةٌ for إِقْوَامٌ and اِسْتِقْوَامٌ; إِفَادَةٌ and اِسْتِفَادَةٌ for إِفْيَادٌ and اِسْتِفْيَادٌ.

Rem. Nouns of the fourth form without the ī very rarely occur; e. g. إِقَامٌ in the Ḳōr'ān, ch. xxi. 73 (for إِقَوَامٌ, إِقَامٌ); إِرَآءٌ (for إِرْءَآءٌ) from أَرَى *to make* or *let see, to show* (§. 176, rem. *c*).

212. In nouns formed from verba tertiæ rad. و et ى, the third radical is retained, when the second immediately precedes it and is vowelless; as غَزْوٌ, رَمْيٌ, زَهْوٌ, فَرْيٌ, رِضْوَانٌ, غِشْيَانٌ. If the second radical be و and the third ى, an assimilation takes place in the form فَعْلٌ, as حَيٌّ, زَيٌّ, طَيٌّ, لَيٌّ, for حَوْيٌ, زَوْيٌ, طَوْيٌ, لَوْيٌ.

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213. In nouns from verba tertiæ rad. و et ى of the forms فَعَلٌ, فِعَلٌ, and فُعَلٌ, the third radical (which in this case always assumes the form of ى) rejects its ḍamma, throws back the tènwīn upon the fètḥa of the second radical, and becomes quiescent. E.g. جَلًى for جَلَيٌ (جَلَوٌ), لَظًا for لَظَيٌ, رِضًى for رِضَيٌ (رِضَوٌ), سُرًى for سُرَيٌ, هُدًى for هُدَيٌ (compare §. 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. و of the form فَعَلَةٌ, the و is changed, after the elision of its fètḥa, into ālif productionis; as صَلَاةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكَوَةٌ, شَكَاةٌ for شَكَوَةٌ.

REM. *a*. We often find, however, the (etymologically more correct) orthography صَلَوَةٌ, حَيَوَةٌ, زَكَوَةٌ (§. 7, rem. *d*).

REM. *b*. In the same way as حَيَاةٌ for حَيَوَةٌ, we find مَرْضَاةٌ for مَرْضَيَةٌ (مَرْضَوَةٌ), مَرْثَاةٌ for مَرْثَيَةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into وّ; as دُنُوٌّ, عُلُوٌّ, for دُنُوٌ, عُلُوٌ. But, if these forms come from verba tertiæ rad. ى, the و productionis is changed, through the influence of the third radical, into ى, and combines with it into يّ, whilst, at the same time, the ḍamma of the second radical becomes a kèsra; as رُقِيٌّ, أُوِيٌّ, مُضِيٌّ, for رُقُوٌّ, أُوُوٌّ, مُضُوٌّ (compare §. 170). A further assimilation of the vowel of the first syllable sometimes takes place, as عِتِيٌّ for عُتِيٌّ, إِوِيٌّ for أُوِيٌّ, إِتِيٌّ for عِتِيٌّ; just as in the

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plural of substantives we find دِلِيٌّ, عِصِيٌّ, قِسِيٌّ for عُصِيٌّ, قُسِيٌّ, دُلِيٌّ, from قَوْسٌ, عَصًا, دَلْوٌ.

216. If the noun from a verb tertiæ rad. ى be of the form فَعِيلٌ, the ى productionis of the second syllable combines with the radical ى into يٌّ; as هَوِيٌّ for هَوِيَ, from هَوًى. In the same form from verba tertiæ rad. و, the third radical is converted into ى, and combines in the same manner with the ى productionis into يٌّ.

217. In the nomina verbi of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ, the third radical of verba tertiæ rad. و et ى is changed into hèmza; as خَفَاءٌ, بِنَاءٌ, بُكَاءٌ. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as إِحْوِيَاءٌ, إِسْتِدْعَاءٌ, إِرْعِوَاءٌ, إِرْتِجَاءٌ, إِنْجِلَاءٌ, إِعْطَاءٌ; and in that of the third, when it has the form فِعَالٌ, as نِدَاءٌ from نَادَى. This change is caused by the preceding long fètha.

218. The nomina verbi of the second form of verba tert. rad. و et ى always take the form تَفْعِلَةٌ (§. 202, rem.), as تَسْلِيَةٌ, تَعْزِيَةٌ. In those of the fifth and sixth forms, the influence of the third radical (always ى, §. 169) converts the ḍamma of the penult syllable into kèsra, and the syllables ـِيَ are contracted into ـِي (according to §. 167, *b*, *β*). Hence تَجَلٍّ for تَجَلِّيٌ (تَجَلِّيَ), تَوَالٍ for تَوَالِيٌ (تَوَالِيَ).

β) The Nomina vicis or Nouns that express the Doing of an Action once.

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate

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by adding the feminine termination ـَة to the verbal noun. For this purpose the form فَعْل is always selected in the first form of the triliteral verb, تَفْعِيل in the second, and فِعَّال in the first form of the quadriliterals. E.g. نَصْرَة, قَعْدَة, ضَرْبَة, شَرْبَة, فَرْحَة, فَرَّة, تَقْلِيبَة, تَرْوِيحَة, إِحْزَانَة, إِكْرَامَة, تَقَلْبَة, تَغَافُلَة, إِنْكِشَافَة, اِلْتِفَاتَة, اِسْتِنْشَاقَة, دِحْرَاجَة, تَدَحْرُجَة, اِقْشِعْرَارَة, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling* or *snuffing, rolling, being rolled, shuddering, once.* These nouns are called أَسْمَاءُ الْمَرَّة, *nomina vicis*, or nouns that express the doing of an action once.

REM. *a.* Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as وَعْدَة, قَوْمَة, عَدْوَة, أَتْيَة, لَقْيَة, رَمْيَة from وَعَدَ, قَامَ, عَدَا, أَتَى, رَمَى, لَقِيَ.

REM. *b.* If the verbal noun happens to end in ـَة, the feminine termination ـَة cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective وَاحِدَة *one*, as رَحِمَهُ رَحْمَةً وَاحِدَةً, *he had pity* or *compassion upon him once;* and so with دَحْرَجَة, اِسْتِعَانَة, مُقَاتَلَة, تَسْلِيَة, إِقَامَة, عَيْمَة.

REM. *c.* From these nouns a dual and plural may be formed to express the doing of the act twice or oftener; as du. نَصْرَتَانِ, pl. نَصَرَاتٌ.

REM. *d.* Other verbal nouns are but rarely used in this way; as إِتْيَانَة, لِقَاءَة, رُؤْيَة, حِجَّة, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

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γ) *The Nomina Speciei or Nouns of Kind.*

220. The اِسْمُ النَّوْعِ, or *noun of kind,* has always the form فِعْلَةٌ, and indicates the manner of doing what is expressed by the verb; as نِيمَةٌ, مِيتَةٌ, قِتْلَةٌ, طِعْمَةٌ, قِعْدَةٌ, رِكْبَةٌ, جِلْسَةٌ, *manner, mode,* or *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E. g. هُوَ حَسَنُ الْكِتْبَةِ *he is good as to his manner of writing, he writes a good hand,* قُتِلَ قِتْلَةَ سَوْءٍ *he was killed in a miserable way,* بِئْسَتِ الْمِيتَةُ *'t is a wretched death!*

Rem. *a.* The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as صِرْعَةٌ, *way of being thrown* (from horseback), e. g. سُوءُ الْاِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ, *to sit fast badly is better than to be thrown easily.* Sometimes too it takes the meaning of one of the derived forms of the verb; as عِذْرَةٌ *manner of excusing oneself,* from اِعْتَذَرَ *to excuse oneself;* خِمْرَةٌ *mode of veiling oneself,* from اِخْتَمَرَتْ *she put on the* خِمَارُ or *yashmak;* عِمَّةٌ *way of putting on a turban,* from تَعَمَّمَ or اِعْتَمَّ *to put on a turban* (عِمَامَةٌ).

Rem. *b.* If the nom. verbi has the form فِعْلَةٌ, we must have recourse to a circumlocution to express the idea of the nom. speciei; as حَمَيْتُهُ حِمْيَةَ الْمَرِيضِ *I made him observe a regimen like a sick man,* نَشَدْتُهُ نِشْدَةَ النَّفِيسِ *I searched for it as for something precious;* or else نَشَدْتُهُ نَوْعًا مِنَ النِّشْدَةِ, حَمَيْتُهُ نَوْعًا مِنَ الْحِمْيَةِ. So too with the derived forms of the verb, أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ *I honoured him as a friend is honoured,* or أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ.

δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called أَسْمَاءُ الظَّرْفِ (*nomina vasis*), or أَسْمَاءُ

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الْمَكَانِ وَالزَّمَانِ (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable مَ for the prefixes, and giving the second radical *fètḥa*, if the Imperfect has *fètḥa* or *ḍamma*, but *kèsra*, if the Imperfect has *kèsra*. E. g. مَشْرَبٌ *a place for drinking, a reservoir* or *water-trough*, from شَرِبَ *to drink*, imperf. يَشْرَبُ; مَنْهَلٌ *the time* or *place for watering* (*camels*), from نَهِلَ *to drink*, imperf. يَنْهَلُ; مَصْرَعٌ *the time when*, or *place where, one is thrown down* or *slain*, from صَرَعَ *to throw down*, imperf. يَصْرَعُ; مَكْتَبٌ *a place where writing is taught, a school*, from كَتَبَ *to write*, imperf. يَكْتُبُ; مَخْرَجٌ and مَدْخَلٌ, *a place of egress* and *ingress*, from خَرَجَ *to go out*, imperf. يَخْرُجُ, and دَخَلَ *to go in*, imperf. يَدْخُلُ; مَجْلِسٌ *the place where*, or *time when, several persons sit, room, assembly, party*, from جَلَسَ *to sit*, imperf. يَجْلِسُ; مَقْصِدٌ *the place aimed at* or *made for*, from قَصَدَ *to aim at, make for*, imperf. يَقْصِدُ.

REM. *a.* These nouns are called أَسْمَاءُ الظَّرْفِ, because *time* and *place* are, as it were, the *vessels* in which the act or state is contained.

REM. *b.* Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *ḍamma*, take, notwithstanding, *kèsra*; viz.

1. مَجْزِرٌ *the place where animals are slaughtered, slaughterhouse* or *shambles.*
2. مِرْفَقٌ .... *whereon one rests, the elbow.*
3. مَسْجِدٌ .... *of prostration in prayer, a mosque.*

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4. مَسْقِطٌ *the place where anything falls.*
5. مَسْكِنٌ .... *where one dwells, habitation.*
6. مَشْرِقٌ .... *where the sun rises, the east.*
7. مَطْلِعٌ .... *of ascent* or *rising.*
8. مَغْرِبٌ .... *where the sun sets, the west.*
9. مَفْرِقٌ .... *of division,* in particular, *where the hair divides in different directions, the crown of the head.*
10. مَنْبِتٌ .... *where a plant grows.*
11. مَنْخِرٌ .... *where the breath passes through the nose, the nostril.*
12. مَنْسِكٌ .... *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fètḥa,* and the same license is extended by some grammarians to all the rest. Instead of مَنْخِرٌ some say مِنْخَرٌ, مِنْخِرٌ, مُنْخَرٌ, and even مُنْخُرٌ. The verb جَمَعَ, *to collect,* which has *fètḥa* in the imperf., also makes مَجْمَعٌ or مَجْمِعٌ, *a place of collecting, meeting* or *assembling.*

Rem. *c.* The kèsra of the second syllable distinguishes in many cases the nomina temp. et loci from the مَصْدَرٌ مِيمِيٌّ, which, as a general rule, takes fètḥa in the second syllable. Thus مَجْلَسٌ, مَحْمَلٌ, مَحْبَسٌ, مَضْرَبٌ, مَفَرٌّ, are nomina verbi or infinitives; whilst مَجْلِسٌ, مَحْمِلٌ, مَحْبِسٌ, مَضْرِبٌ, مَفِرٌّ, are nomina temporis or loci.

Rem. *d.* This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into — and —; as מַשְׁאָב, מַצָּב (מַנְצָב), מָקוֹם (מַקְוֹם), מִזְבֵּחַ (מִזְבְּחַ), מִדְבָּר (מִדְבְּרָ), מֶרְכָּב (מַרְכָּב).

222. Nouns of time and place, formed from verba primæ rad.

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و et ى, retain the first radical, even though it be rejected in the Imperfect of the verb (§§. 142, 144), and have invariably *kèsra* in the second syllable. E. g. مَوْرِدٌ *watering-place,* from وَرَدَ *to go down* (*to draw water*), imperf. يَرِدُ; مَوْعِدٌ *the time* or *place of a promise* or *appointment, fixed time* or *place,* from وَعَدَ *to promise,* imperf. يَعِدُ; مَوْضِعٌ *the place where anything is put, a place,* from وَضَعَ *to put down, to place,* imperf. يَضَعُ; مَوْجِلٌ *a place that is dreaded,* from وَجِلَ *to be afraid,* imperf. يَوْجَلُ; مَوْحِلٌ *a slough* or *quagmire,* from وَحِلَ *to stick in the mud,* imperf. يَوْحَلُ; مَيْسِرٌ *a game at hazard,* from يَسَرَ *to play at hazard,* imperf. يَيْسِرُ.

REM. Here the مَصْدَرٌ مِيمِيٌّ should, strictly speaking, have the same form as the nomina loci et temp., but the grammarians give some examples with fètḥa in the second syllable, as مَوْضَعٌ, مَوْحَلٌ.

223. Those formed from verba mediæ rad. و et ى undergo changes analogous to those suffered by the Imperfect of the verb (§. 150); that is to say, after the second radical has taken *fètḥa* or *kèsra,* according to §. 221, this vowel is thrown back upon the vowelless first radical, and the و or ى is changed into the homogeneous letter of prolongation (ا or ى). E. g. مَقَامٌ (مَقْوَمٌ) *place of standing, place,* from قَامَ *to stand,* imperf. يَقُومُ (يَقْوُمُ); مَغَاصٌ (مَغْوَصٌ) *diving-place,* from غَاصَ *to dive,* imperf. يَغُوصُ (يَغْوُصُ); مَخَافٌ (مَخْوَفٌ) and مَهَابٌ (مَهْيَبٌ), *a place that is dreaded,* from خَافَ *to fear,* imperf. يَخَافُ (يَخْوَفُ), and هَابَ *to fear,* imperf. يَهَابُ (يَهْيَبُ); مَقِيلٌ (مَقْيِلٌ) *place of*

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resting at mid-day, from قَالَ *to sleep at mid-day,* imperf. يَقِيلُ (يَقْيِلُ).

Rem. The مَصْدَرٌ مِيمِيٌّ has in this case regularly the form with *ā* in the second syllable, as مَآبٌ, مَآلٌ, مَعَادٌ, *return* (from آبَ for أَوَبَ, etc.), مَشَاعٌ *being divulged* or *published* (from شَاعَ for شَيَعَ); but many verba med. ى take in preference the form with *ī*, as مَبِيتٌ or مَبَاتٌ, مَبِيعٌ or مَبَاعٌ, مَحِيضٌ or مَحَاضٌ, مَعِيشٌ or مَعَاشٌ, مَسِيلٌ or مَسَالٌ, مَكِيلٌ or مَكَالٌ, مَمِيلٌ or مَمَالٌ, مَقِيلٌ or مَقَالٌ. See §. 208.

224. Those formed from verba tertiæ rad. و et ى violate the rule laid down in §. 221, for they always take *fetha* in the second syllable, whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns فُعْلَى from the same verbs (§. 213). E. g. مَنْجًى (مَنْجَوٌ, مَنْجَيٌ) *place of refuge,* from نَجَا *to escape,* imperf. يَنْجُو; مَرْعًى (مَرْعَوٌ, مَرْعَيٌ) *pasture-ground,* from رَعَى, *to pasture* or *graze,* imperf. يَرْعَى; مَثْوًى (مَثْوَيٌ) *the place where one stops,* from ثَوَى *to stop,* imperf. يَثْوِى; مَأْوًى (مَأْوَيٌ) *do.,* from أَوَى *to go* or *resort to a place,* imperf. يَأْوِى; مَطْوًى (مَطْوَيٌ) *a fold,* from طَوَى *to fold,* imperf. يَطْوِى; مَثْنًى (مَثْنَيٌ) *a bend,* from ثَنَى *to bend,* imperf. يَثْنِى.

Rem. The مَصْدَرٌ مِيمِيٌّ has the same form, as مَجْرًى from جَرَى, imperf. يَجْرِى; مَسْرًى from سَرَى, imperf. يَسْرِى.

225. Nouns of time and place not unfrequently take the feminine form ـَةٌ; as مَشْغَلَةٌ *time* or *place of occupation,*

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business; مَشْرَعَةٌ *the place where cattle, etc., are watered*; مَضْرِبَةٌ *the part of a sword with which the blow is struck, the edge*; مَنْزِلَةٌ *a halting-place, a station*; مَغَارَةٌ (مَغْوَرَةٌ) *a cave*; مَرْعَاةٌ (مَرْعِيَةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *ḍamma* instead of *fèṯḥa*; as مَقْبُرَةٌ *cemetery*, مَشْرُبَةٌ *place for drinking, banqueting-room*, مَشْرُعَةٌ *watering-place*. Some nouns have even three forms; as مَشْرُقَةٌ *a place where one suns oneself* or *sits in the sunshine*, مَهْلُكَةٌ *a place where people perish, a desert*. Peculiar is مَظِنَّةٌ *the place where a thing is supposed to be*, from ظَنَّ *to think, suppose*, imperf. يَظُنُّ.

REM. The مَصْدَرٌ مِيمِيٌّ is liable to the same variations, though مَفْعَلَةٌ is the normal form, as مَسْغَبَةٌ *hunger*. For example: مَحْمَدَةٌ, مَذَمَّةٌ, in preference to مَحْمِدَةٌ, مَذِمَّةٌ; مَرْثِيَةٌ, مَغْفِرَةٌ, مَعْتِبَةٌ, مَظْلِمَةٌ or مَرْثَاةٌ (مَرْثِيَةٌ); مَحْمِيَةٌ; مَعْذِرَةٌ; مَأْرُبَةٌ, مَقْدُرَةٌ.

226. Some nouns of time and place, derived from verba primæ rad. و et ى, take the form مِفْعَلٌ (see §. 228). E.g. مِيلَادٌ *time of birth*, from وَلَدَ *to bear*; مِيعَادٌ *appointed time* for the fulfilment of a promise, from وعد *to promise*; مِيقَاتٌ *appointed time*, from وَقَتَ *to fix a time*.

REM. From the strong verb this form is very rare, as مِشْرَقٌ = مَشْرَقَةٌ; but in Æthiopic it is the usual form from all verbs, as *mĕsrāḳ* = مِشْرَقٌ, *mĕʿrāb* = مِغْرَبٌ, *mĕrʿāy* = مِرْعًى.

227. The nouns of time and place from the derived forms of

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the triliteral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E. g. مُصَلًّى *a place of prayer* (صَلَّى *to pray*); مُمْسًى, مُصْبَح, *the time of entering upon the morning* or *evening* (أَمْسَى, أَصْبَح *to enter upon the time of morning* or *evening*); مُخْرَج, مُدْخَل *the place through which*, or *the time when, one is made to enter* (أَدْخَل *to make one enter*) or *go out* (أَخْرَج *to make go out*); مُنْصَرَف *place* or *time of returning* (اِنْصَرَف *to return*); مُجْتَمَع *a place where things are collected* (اِجْتَمَع *to be collected*); مُلْتَقًى *place* or *time of meeting* (اِلْتَقَى *to meet*); مُسْتَهَلّ *the first day of the month* (اِسْتَهَلَّ الْهِلَال *the new moon appeared*); مُدَحْرَج *a place where one rolls* anything (دَحْرَج *to roll*); مُحَرْنَجَم *a place where* (camels) *are crowded together* (اِحْرَنْجَم *to be gathered together in a crowd*).

Rem. The passive participle is also used as a مَصْدَر مِيمِيّ from the derived forms of the triliteral verb and from the quadriliteral; e. g. مُجَرَّب *the being tried* or *tested* = تَجْرِيب or تَجْرِبَة; مُنَدًّى *the letting* (camels) *graze in the interval of their being watered* = تَنْدِيَة; مُمَزَّق *the rending in pieces* = تَمْزِيق; مُوَقًّى *the guarding carefully* = تَوْقِيَة; مُقَاتَل *fighting* = قِتَال or مُقَاتَلَة; مُغَار *the making a raid* or *foray* = إِغَارَة; مُتَحَامَل, مُتَقَلَّب, مُنْقَلَب, *turning* or *tossing to and fro* = تَقَلُّب; اِنْقِلَاب; تَحَامُل *the pressing heavily on, wronging* = مُصَلْصَل *to make a clashing* or *ringing sound* = صَلْصَلَة; إِلَى اللّٰهِ الْمُشْتَكَى وَالْمُعَوَّل, *to God is (our) complaint and (on Him) is (our) reliance.*

ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses

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in performing the act expressed by a verb, are called in Arabic أسماء الآلة, *nomina instrumenti*. They have the forms مِفعَل, مِفعَال, and مِفعَلة, and are distinguished from the nouns of place and time by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ى, they remain uncontracted. E.g. مِبرَد, *a file*, from بَرَد, *to file*; مِبضَع, *a lancet*, from بَضَع, *to cut*; مِشرَط and مِشرَاط, *a lancet*; مِقرَاض, *a pair of scissors*; مِفتَح or مِفتَاح, *a key*; مِسرَح and مِسرَحة, *a comb*; مِحجَمة, *a cupping-glass*; مِكسَحة and مِكنَسة, *a broom*; مِقَص (for مِقصَص), *a pair of scissors*; مِسَلة, *a packing-needle*; مِئثَرة, *an iron instrument for marking* a camel's foot (from أثَر); مِيثَرة, *a pad placed under a horse's saddle* (from وثَر); مِيسَم, *a branding-iron* (from وَسَم); مِيزَان, *a balance* or *pair of scales* (from وَزَن); مِرَوح and مِرَوحة, *a fan*; مِقوَد, *a bridle* or *halter*; مِرود, *a small probe* for applying kohl to the eyes; مِخيَط, *a needle*; مِصيَد and مِصيَدة, *a net* or *snare*; مِرقَاة (for مِرقَية), *a staircase* or *ladder*; مِصفَاة, *a strainer*; مِكوَاة, *a branding-iron* or *cautery*.

REM. *a*. A very few have the form مُفعَل or مُفعَل; as مُنخُل, *a sieve*; مُنصُل, *a sword*; مُغزَل = مِغزَل, *a spindle*; مُسعُط = مِسعَط, *an instrument for introducing medicine into the nose*; مُدُق = مِدَق, *a pestle* or *mallet*. The form مَغزَل is also used.

REM. *b*. The corresponding Hebrew nouns have ֵ and ֶ, as well as ַ, in the first syllable; e. g. מִזְרָק, מִלְקָחַיִם, מִזְלֵג, מִפְתֵּחַ, מַזְמֵרָה.

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ζ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call أَسْمَاءُ الْفَاعِلِ, *nomina agentis*, and أَسْمَاءُ الْمَفْعُولِ, *nomina patientis*, are *verbal adjectives*, i. e. adjectives derived from verbs, and nearly correspond in nature and signification to what we call *participles*.

Rem. These verbal adjectives often become in Arabic, as in other languages, substantives.

230. The verbal adjectives, derived from the first form of the triliteral verb, have two principal forms, namely, the nomen agentis, فَاعِلٌ, and the nomen patientis, مَفْعُولٌ. E. g. كَاتِبٌ *writing, a scribe* or *secretary*, from كَتَبَ *to write*, مَكْتُوبٌ *written, a letter*, from كُتِبَ; خَادِمٌ *serving, a servant*, from خَدَمَ *to serve*, مَخْدُومٌ *served, a master*, from خُدِمَ; حَاكِمٌ *judging, a judge*, from حَكَمَ *to judge*; كَائِنٌ *being*, from كَانَ *to be*; مَوْجُودٌ *found, existing*, from وُجِدَ, *to be found, to exist*; مَجْنُونٌ *mad, a madman*, from جُنَّ, *to be possessed, to be mad*.

Rem. *a.* When formed from فَعَلَ and the *transitive* فَعِلَ (as رَغِبَ *to desire*, رَكِبَ *to ride on*, عَلِمَ *to know*, مَسَّ *to touch*), these nomina agentis are not only real participles, indicating a temporary, transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e. g. كَاتِبٌ, خَادِمٌ, حَاكِمٌ (see above), عَالِمٌ *a scholar*. But if from the *intransitive* فَعِلَ and from فَعُلَ, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in §. 231. Thus فَارِحٌ or جَاذِلٌ *being glad, rejoicing*, جَابِنٌ *being cowardly*, جَائِدٌ *being*

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liberal, ضَائِقٌ *being narrow* or *confined*, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are فَرِحٌ and جَذِلٌ or جَذْلَانُ, *gladsome, cheery*, جَبَانٌ *cowardly*, جَوَادٌ *bountiful, generous*, and ضَيِّقٌ *narrow*.

REM. *b*. The nomen agentis فَاعِلٌ is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase قُمْ قَائِمًا, for قُمْ قِيَامًا; but this is more frequently the case with the nomen patientis (compare §. 227, rem.) مَفْعُولٌ. E. g. مَجْهُودٌ = جَهْدٌ, *labour, effort, one's utmost*; مَحْلُوفٌ = حِلْفٌ, *swearing, an oath*; مَرْدُودٌ = رَدٌّ, *giving* or *sending back, rejection*; مَعْقُولٌ = عَقْلٌ, *understanding, intelligence*; مَشْعُورٌ = شِعْرٌ, *knowledge, perception*; مَوْعُودٌ = وَعْدٌ, *promising, a promise*; مَيْسُورٌ = يُسْرٌ *affluence*, opposed to مَعْسُورٌ = عُسْرٌ, *penury, distress*; مَرْفُوعٌ = رَفْعٌ, *to trot quickly* (of a camel); مَوْضُوعٌ = وَضْعٌ *to trot easily* (do.); مَخْفُوضٌ = خَفْضٌ, *to go gently* (do.); مَحْصُولٌ = حُصُولٌ, *being in existence, being got* or *acquired*; مَجْلُودٌ = جَلَادَةٌ, *hardiness, sturdiness, endurance*. The fem. مَفْعُولَةٌ is likewise occasionally so used, as مَحْلُوفَةٌ, مَشْعُورَةٌ, مَوْعُودَةٌ; مَصْدُوقَةٌ = صِدْقٌ, *the telling of the truth*, opposed to مَكْذُوبَةٌ = كِذْبٌ, *lying*; and also a cognate form مَفْعُولَاءُ, as مَحْلُوفَاءُ, مَشْعُورَاءُ.

REM. *c*. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E. g. أَتَيْتُهُ رَكْضًا, *I came to him riding hard*, = رَاكِضًا; كَلَّمْتُهُ مُشَافَهَةً, *I spoke to him face to face* (lit. *lip to lip*), = مُشَافِهًا; لَقِيتُهُ عِيَانًا, *I met him face to face* (lit. *eye to eye*), = مُعَايِنًا; قَتَلْتُهُ صَبْرًا, *I slew him in cold blood* (lit. *bound, confined* or *held*, so that he could not resist or escape), = مَصْبُورًا; رَجُلٌ عَدْلٌ, اِمْرَأَةٌ عَدْلٌ, رِجَالٌ عَدْلٌ, *a just man, a just woman, just men*, = عَادِلٌ, عَادِلَةٌ, عُدُولٌ; مَاءٌ غَوْرٌ, *water which sinks into the ground*,

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دِرْهَم ضَرْبُ الأَمِيرِ, *a dirham struck by the êmīr,* = مَضْرُوبُ الأَمِيرِ; غَائِرٌ = هُمْ خَلْقُ اللّٰهِ, *they are the creatures* (lit. *the creation*) *of God,* = مَخْلُوقُ اللّٰهِ.

Rem. *d.* فَاعِلٌ is the Aram. קָטֵל, صَٰلِحٌ, and Heb. קֹטֵל (with *ō* for *ā*). The form مَفْعُولٌ does not occur in either of these languages, the Heb. using instead of it קָטוּל = فَعُولٌ, and the Aram. קְטִיל = فَعِيلٌ (see §. 232, rem. *b*).

231. Besides these, there are other verbal adjectives derived from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الفَاعِلِ وَالمَفْعُولِ, *adjectives which are made like,* or *assimilated to, the participles,* viz. in respect of their inflection. Of these the following are the principal.

1. فَعْلٌ	9. فَعَّالٌ
2. فَعَلٌ	10. فُعَّالٌ
3. فَعِلٌ	11. فَعِيلٌ
4. فَعُلٌ	12. فَعُولٌ
5. فِعْلٌ	13. فَعْلَانُ
6. فُعْلٌ	14. فَعْلَانٌ
7. فُعُلٌ	15. فُعْلَانٌ
8. فُعَلٌ	16. اُفْعُلٌ

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or thing,—which is their most usual signification (see §. 38),—and, partly, a certain degree of intensity. Examples: 1. صَعْبٌ

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difficult, from صَعُبَ ; سَهْلٌ *easy,* from سَهُلَ ; عَذْبٌ *sweet,* from عَذُبَ ; ضَخْمٌ *large,* from ضَخُمَ ; طَفْلٌ *tender,* from طَفُلَ ; شَهْمٌ *strong, hardy, acute, clever,* from شَهُمَ ; شَاسٌ *rough, rugged,* from شَئُزَ. 2. بَطَلٌ *brave,* from بَطُلَ ; حَسَنٌ *handsome,* from حَسُنَ. 3 and 4. فَرِحٌ, جَذِلٌ, *glad,* from فَرِحَ, جَذِلَ ; بَطِرٌ, أَشِرٌ, *proud, self-conceited and insolent,* from أَشِرَ and بَطِرَ ; وَجِعٌ *in pain,* from وَجِعَ ; حَبِطٌ *having a swollen stomach,* from حَبِطَ ; دَنِسٌ *dirty,* from دَنِسَ ; شَجٍ, جَوٍ (for شَجِيٌ, جَوِيٌ) *in grief,* from شَجِيَ, جَوِيَ ; رَدٍ (for رَدِيٌ) *perishing,* from رَدِيَ ; فَطُنٌ, فَطِنٌ, *clever, intelligent,* from فَطُنَ, فَطِنَ ; يَقِظٌ, يَقُظٌ, *awake,* from يَقِظَ, يَقُظَ ; حَزِنٌ, حَزُنٌ, *sorry,* from حَزِنَ ; حَذِرٌ, حَذُرٌ, *timid, cautious, wary,* from حَذِرَ ; نَدِسٌ, نَدُسٌ, *intelligent,* from نَدِسَ ; عَجِلٌ, عَجُلٌ, *quick, in haste,* from عَجِلَ ; خَشِنٌ *rough, harsh,* from خَشُنَ ; طَهِرٌ *clean, pure,* from طَهُرَ. 5. خِرِقٌ *liberal ;* طِفْلٌ, *small, young,* from طَفُلَ *to be tender ;* جِلٌّ *large, coarse, fat,* from جَلَّ ; دِقٌّ *fine, thin,* from دَقَّ. 6 and 7. صُلْبٌ *hard,* from صَلُبَ ; حُلْوٌ *sweet,* from حَلُوَ ; مُرٌّ *bitter,* from مَرَّ ; غُمْرٌ, غُمُرٌ, غُمُرٌ, *inexperienced, untaught,* from غَمَرَ ; جُنُبٌ *polluted,* from جَنُبَ. 8. حُطَمٌ *breaking, crushing, bruising,* from حَطَمَ ; غُدَرٌ *perfidious, treacherous,* from غَدَرَ *to forsake, abandon, betray ;* لُبَدٌ *remaining in one place, abundant,* from لَبَدَ, لَبِدَ. 9. جَبَانٌ *cowardly,* from

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حَصَانٌ ; جَادَ *liberal,* from جَوَادٌ ; شَجَعَ *brave,* from شُجَاعٌ ; جَبُنَ *chaste,* from حَصُنَتْ ; كَهَامٌ *blunt,* from كَهُمَ. 10. شُجَاعٌ *brave,* from شَجُعَ ; ضُخَامٌ *large,* from ضَخُمَ ; كُرَامٌ *noble,* from كَرُمَ ; حُسَانٌ *handsome,* from حَسُنَ ; فُرَاتٌ *sweet* (of water), from فَرُتَ ; حُرَاقٌ *salt* (of water), from حَرَقَ *to burn* ; طُوَالٌ *long, tall,* from طَالَ. 11. بَخِيلٌ *stingy, niggardly,* from بَخُلَ ; كَثِيرٌ *much, many, numerous,* from كَثُرَ ; شَرِيفٌ *noble,* from شَرُفَ ; كَرِيمٌ *noble,* from كَرُمَ ; ضَعِيفٌ *weak,* from ضَعُفَ ; ثَقِيلٌ *heavy,* from ثَقُلَ ; غَلِيظٌ *thick, coarse,* from غَلُظَ ; طَوِيلٌ *long, tall,* from طَالَ ; رَحِيمٌ *compassionate, merciful,* from رَحِمَ ; سَلِيمٌ *safe,* from سَلِمَ ; مَرِيضٌ, سَقِيمٌ, *sick,* from مَرِضَ, سَقِمَ ; خَفِيفٌ *light, agile,* from خَفَّ ; جَلِيلٌ *great, glorious,* from جَلَّ ; دَقِيقٌ *small, slender, paltry,* from دَقَّ. 12. أَكُولٌ *gluttonous,* from أَكَلَ ; كَذُوبٌ *addicted to lying,* from كَذَبَ : صَدُوقٌ *veracious,* from صَدَقَ ; قَوُولٌ or قَؤُولٌ, *talkative,* from قَالَ ; دَفُوعٌ *pushing, thrusting* or *kicking violently,* from دَفَعَ ; عَطُوفٌ *moved by affection* or *pity,* from عَطَفَ ; جَسُورٌ *daring,* from جَسَرَ ; جَهُولٌ *ignorant, foolish,* from جَهِلَ ; حَصُورٌ *continent, impotent,* from حَصِرَ. 13. سَكْرَانُ *drunk,* from سَكِرَ ; غَضْبَانُ *angry,* from غَضِبَ ; عَطْشَانُ, ظَمْآنُ, *thirsty,* from ظَمِئَ, عَطِشَ ; غَرْثَانُ, جَوْعَانُ, *hungry,* from جَاعَ, غَرِثَ ; شَبْعَانُ *satisfied with food,* from شَبِعَ ; رَيَّانُ *satisfied with drink,* from

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خَزْيَانُ ; رَوِيَ *ashamed*, from خَزِيَ. 14. نَدْمَانُ *repentant*, from نَدِمَ. 15. عُرْيَانُ *naked*, from عَرِيَ. 16. أَبْلَجُ *having a clear space between the eyebrows, bright, open, cheerful in countenance*, from بَلِجَ ; أَشَمُّ *having a high, straight nose*, from شَمَمٌ ; أَهْيَفُ *having a slender waist*, from هَيَفَ ; أَذْقَنُ *having a long chin* (ذَقَنٌ) ; أَحْدَبُ *humpbacked*, from حَدَبَ ; أَعْوَرُ *one-eyed*, from عَوِرَ ; أَحْوَلُ *squinting*, from حَوِلَ ; أَصَمُّ *deaf*, from صَمَمٌ ; أَحْمَقُ *foolish, stupid*, from حَمُقَ, حَمِقَ ; أَخْرَقُ *unskilful, clumsy, stupid*, from خَرِقَ, خَرُقَ ; أَشْنَعُ *unseemly, ugly, foul*, from شَنُعَ ; أَحْمَرُ *red*, أَسْوَدُ *black*, أَبْيَضُ *white*, أَصْفَرُ *yellow*.

REM. *a*. As is shown by the above examples, the forms فَعَلٌ and فَعِيلٌ are principally derived from فَعُلَ ; فَعِلٌ and فَعُلٌ come respectively from فَعِلَ intrans. and فَعُلَ, though the distinction is not always observed ; فَعَلَانُ is principally formed from فَعِلَ intrans. ; فَعَالٌ and فُعَالٌ mainly from فَعُلَ ; أَفْعَلُ chiefly from فَعِلَ intrans., sometimes from فَعُلَ.

REM. *b*. فَاعِلٌ is rarely used as a verbal adjective from فَعِلَ intrans. or فَعُلَ (see §. 230, rem. *a*) ; e. g. آمِنٌ *safe, secure*, = أَمِينٌ or أَمِنٌ, from أَمِنَ ; سَالِمٌ, *safe, sound*, = سَلِيمٌ, from سَلِمَ ; عَاقِرٌ *barren*, from عَقُرَتْ ; حَامِضٌ *sour, acid*, from حَمُضَ or حَمِضَ.

REM. *c*. فَعِيلٌ, when derived from *transitive* verbs, has usually a *passive* sense ; as قَتِيلٌ *slain* = مَقْتُولٌ ; جَرِيحٌ *wounded* = مَجْرُوحٌ ; ذَبِيحٌ *slaughtered, a victim*, = مَذْبُوحٌ ; خَضِيبٌ *dyed* = مَخْضُوبٌ ; كَحِيلٌ *rubbed with kohl* = مَكْحُولٌ ; أَسِيرٌ *bound, a prisoner*, = مَأْسُورٌ. The same is

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sometimes the case with فَعُولٌ, as رَكُوبٌ *ridden upon*, حَلُوبٌ *milked*, رَسُولٌ *sent, a messenger.*

Rem. *d.* Adjectives of the forms فَعِيلٌ and فَعُولٌ, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called أَبْنِيَةُ ٱلْمُبَالَغَةِ, *intensive forms.* The form فَعِيلٌ is dialectically pronounced فِعِيلٌ, especially if the second radical be a guttural, as شِهِيدٌ, رِحِيمٌ, سِعِيدٌ, كِبِيرٌ, جِلِيلٌ, كِرِيمٌ; and so also in substantives, as شِعِيرٌ, رِغِيفٌ, بِعِيرٌ, ٱلْمِسِيحُ.

Rem. *e.* Many of these forms exist in Hebrew and Aramaic. For example, in the former, فَعَلٌ, as חָדָשׁ = حَدَثٌ; فَعِلٌ, as דֶּשֶׁן = دَسِمٌ; فَعْلٌ, as יָנֹר = وَجِرٌ, وَجِلٌ; فَعَالٌ, as נָדוֹל (ō for ā); فَعُولٌ, as אָסוּר, עָצוּם; فَعِيلٌ, as אָסִיר, צָעִיר.

233. From verbal adjectives of the form فَاعِلٌ, as well as from some others, is derived an adjective فَعَّالٌ, which approaches very nearly in meaning to فَعُولٌ and فَعِيلٌ, since it adds to the signification of its primitive the idea of intensiveness or of habit. Hence it is called ٱسْمُ ٱلْمُبَالَغَةِ, *the noun of intensiveness.* E. g. أَكِلٌ *eating*, أَكَّالٌ *a glutton*, = أَكُولٌ; كَاذِبٌ *lying*, كَذَّابٌ *a (habitual) liar*, = كَذُوبٌ; دَافِعٌ *pushing, thrusting, repelling*, دَفَّاعٌ *pushing, etc., violently*, = دَفُوعٌ; سَائِلٌ *asking*, سَؤَّالٌ *importunate, a beggar*, = سَؤُولٌ; شَارِبٌ *drinking*, شَرَّابٌ *drinking much, addicted to wine*, = شَرُوبٌ; عَالِمٌ *knowing, learned*,

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عَلَّامٌ *very learned*; بَاكٍ *weeping*, بَكَّاءٌ *weeping much*; هَائِبٌ *fearing*, هَيَّابٌ *timid*.

REM. *a*. The nouns which indicate professions and trades have usually this form; as عَطَّارٌ *a druggist*, طَبَّاخٌ *a cook*, خَبَّازٌ *a baker*, خَيَّاطٌ *a tailor*, نَجَّارٌ *a carpenter*, سَقَّاءٌ *a water-carrier*, جَنَّانٌ *a gardener*, رَبَّاسٌ *a seller of sheep's heads*, صَرَّافٌ *a money-changer* or *banker*, بَنَّاءٌ *a builder* or *architect*, حَمَّالٌ *a porter*. Compare in Hebrew and Aram. חַטָּא, נַגָּב, טַבָּח, מַלָּח, סַבָּל, etc.

REM. *b*. Other intensive adjectives, less common than فَعَّالٌ, are 1. فُعَّالٌ, 2. فِعِّيلٌ, 3. فُعُّولٌ or فُعُّولٌ, 4. فُعَّلٌ, and 5. فَاعُولٌ; as 1. وُضَّاءٌ, حُسَّانٌ, *very handsome*, كُرَّامٌ *very noble*, كُبَّارٌ *very large*, قُرَّاءٌ *one who devotes himself to reading* (*the sacred writings*), دُفَّاعٌ *a strong propeller* or *repeller*, *a great rush* (of water or of people); 2. خِمِّيرٌ, سِكِّيرٌ, شِرِّيبٌ, *addicted to wine*, *drunken*, ضِلِّيلٌ *going astray*, *wandering*, عِرِّيضٌ *fond of opposition*, فِخِّيرٌ *boastful*, صِدِّيقٌ *exceedingly veracious*, خِرِّيقٌ *very liberal*, صِرِّيعٌ *one who throws down often* or *violently*, *a wrestler*; 3. فُرُوقٌ *timid*, قُيُومٌ *everlasting*, سُتُوقٌ or سُتُّوقٌ *bad* (of money), سُبُوحٌ or سُبُّوحٌ *all-pure*, *all-glorious*, قُدُوسٌ or قُدُّوسٌ *most holy*; 4. قُلَّبٌ, حُوَّلٌ, *shifting*, *turning*, *knowing*, *cunning*, خُلَّبٌ *deceitful*; 5. فَارُوقٌ *timid*, جَاسُوسٌ *a spy*.—On the other hand, مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, are, strictly speaking, substantives (nomina instrumenti, §. 228), but used metaphorically as adjectives to mean "doing something like a machine, mechanically, and therefore invariably (habitually)." E. g. مِدْفَعٌ *thrusting* or *pushing much*, مِزْحَمٌ *pushing* or *pressing much*, مِصْدَمٌ *a brave warrior*, مِحْرَابٌ, مِحْرَبٌ, *do.*, مِطْعَانٌ, مِطْعَنٌ, *thrusting with the spear*, مِهْذَارٌ, مِهْذَرٌ, *talking nonsense*, مِطْعَامٌ, مِطْعَمٌ, *eating much* or *giving much to eat*, *hospitable*, مِقْوَالٌ, مِقْوَلٌ, *talkative*, *eloquent*, مِفْرَاحٌ *cheerful*, مِذْعَانٌ *docile*,

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tractable, مِنْحَرَاقٌ *very liberal,* مِقْدَامٌ *advancing boldly, daring,* مِكْسَالٌ *slothful,* مِذْكَارٌ *bearing male children,* مِئْنَاثٌ *bearing female children,* مِعْطَاءٌ *very liberal,* مِكْثَارٌ, مِكْثِير, *very talkative,* مِعْطَارٌ, مِعْطِيرٌ, *using perfumes,* مِسْكِينٌ *mean, poor* (מִסְכֵּנוּ, מִסְכֵּנִי).—Similar, too, is the use of such forms as تَفْعَالٌ or تِفْعَلَةٌ, تِفْعَالٌ and تِفَعَّالٌ, which are abstract substantives (nomina actionis, §. 202) used concretely; e. g. تِلْعَابٌ, تَلْعَابٌ, تِلَعَّابٌ, *given to play* or *sport;* تِلْقَامٌ, تِلَقَّامٌ, *swallowing big morsels, greedy;* تِضْرَابٌ *covered by the stallion* (of a she-camel), تِلَقَّاعٌ *talking much and foolishly,* تِكَذَّابٌ *mendacious,* تِلْمَاظٌ *fickle,* تِقَوَّلَةٌ *loquacious,* تِعْلِمَةٌ *very learned.*

Rem. *c.* Nearly all these adjectives and quasi-adjectives admit of being strengthened in their meaning by the addition of the termination ـَة, which is here used, as the grammarians say, لِلْمُبَالَغَةِ, *to signify intensiveness,* or لِتَأْكِيدِ الْمُبَالَغَةِ, *to strengthen the idea of intensiveness.* For example, from فَاعِلٌ comes فَاعِلَةٌ, as رَاوٍ *one who hands down poems* or *historical facts by oral tradition,* رَاوِيَةٌ; دَاهٍ *crafty,* دَاهِيَةٌ; دَاعٍ *calling* or *summoning, an emissary* or *missionary,* دَاعِيَةٌ; بَاقِعَة *clever, crafty;* خَائِنَةٌ *treacherous, faithless;* بَاقِرَةٌ *a deep investigator* (compare in Heb. קָהָלַת from קָהַל); from فُعَلٌ, فُعَلَةٌ, as حُطَمَةٌ *breaking in pieces, crushing to bits,* طُلَعَةٌ *always on the watch,* صُرَعَةٌ *throwing down* or *prostrating often,* سُؤَلَةٌ *asking often, begging,* ضُحَكَةٌ *prone to laughter,* قُوَلَةٌ *loquacious,* نُومَةٌ *given to sleep,* لُومَةٌ *abusive,* عُيَبَةٌ *finding fault;* from فَعِيلٌ, فَعِيلَةٌ, as كَرِيمَةٌ, عَقِيلَةٌ, *noble, excellent;* from فَعُولٌ, فَعُولَةٌ, as مَنُونَةٌ *taunting* (*one*) *with favours* (*conferred on him*), كَذُوبَةٌ *lying,* مَلُولَةٌ *tired of, disgusted with,* هَيُوبَةٌ, فَرُوقَةٌ, *timid;* from فَعَّالٌ, فَعَّالَةٌ, as عَلَّامَةٌ *very learned,* نَسَّابَةٌ *a great genealogist,* رَحَّالَةٌ *a great traveller,* فَهَّامَةٌ *very quick of comprehension,* وَقَّاعَةٌ *ill-natured,*

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slanderous, قَوَّالَةٌ *very talkative,* جَمَّاعَةٌ *a great collector,* صَنَّاجَةٌ *an excellent player on the cymbals* or *harp* (صَنْج); from فُعَّالَةٌ, فَعَّالٌ, as صُرَّاعَةٌ *prostrating* or *throwing down very often,* كُرَّامَةٌ *very generous* or *noble,* لُقَّاعَةٌ *talking much and rashly* or *foolishly;* from فِعِّيلَةٌ, فِعِّيلٌ, as خِلِّيفَةٌ *very contrarious;* from فُعُولَةٌ, فَعُولٌ, as فَرُوقَةٌ *very timid;* from فَاعُولَةٌ, فَاعُولٌ, as حَاذُورَةٌ *very wary* or *cautious,* فَارُوقَةٌ *very timid;* from مِفْعَالَةٌ, مِفْعَالٌ, as مِلْحَادَةٌ *very unjust,* مِقْدَامَةٌ *very bold in attacking,* مِهْذَارَةٌ *talking much and sillily;* from تَفْعَالَةٌ, تَفْعَالٌ, as تَلْعَابَةٌ *addicted to play* or *sport,* تَقْوَالَةٌ *loquacious,* تَعْلَامَةٌ *very learned,* تَعْجَابَةٌ *causing great wonder* or *marvel,* تَلْقَامَةٌ *swallowing big morsels, greedy* (the cognate form تِفْعِيلَةٌ also occurs, as تِلْعِيبَةٌ *much addicted to play* or *sport*); from تِفَعَّالَةٌ, تِفَعَّالٌ, as تِلَعَّابَةٌ *much addicted to play* or *sport,* تِلَقَّامَةٌ *swallowing huge morsels, very greedy,* تِلَقَّاعَةٌ *talking much and foolishly.*

REM. *d.* Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, فُعُولٌ, as חַנּוּן, רַחוּם, and فِعِّيلٌ, but with the purer vowel *a* in the first syllable (فَعِّيلٌ), as עַלִּיז, צַדִּיק, אַבִּיר, שַׁמֵּם, אַלֵּם. Other forms are without exact equivalents in Arabic, as גִּבּוֹר = جَبَّارٌ, שִׁבּוֹר = سِكِّيرٌ, עִוֵּת (coming nearest to قُدُّوسٌ), יְלוּד = Aram. יְלִיד (فَعُولٌ مُكْدٍ); and especially the form קִטֵּל, as גִּבֵּן (= حَدِبٌ), עִוֵּר (= أَعْوَرُ), חֵרֵשׁ (= أَخْرَسُ), which may be viewed as an intensive of فَعِلٌ (קְטֵל for קַטֵּל, فَعَّلٌ = קַטֵּל).

234. From verbal adjectives with three radicals, or with three radicals and a letter of prolongation, are derived adjectives of the form أفعل, which have the signification of our comparative

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and superlative, and are therefore called اِسم التَّفضِيل, *the noun of preeminence*, or افعَل التَّفضِيل, *the form af'alu denoting preeminence.* E. g. عذب, حلو, *sweet*, أعذب, أحلى, *sweeter, sweetest*; حسن *beautiful*, أحسن *more* or *most beautiful*; قبيح *ugly*, أقبح *uglier, ugliest*; جليل *great, glorious*, أجلّ *more* or *most glorious.*

Rem. *a.* In the superlative sense, these adjectives must always have the article, or else be in the construct state, as اَلمَدِينَةُ العُظمَى *the greatest city*, كُبرَى المُدُنِ *the largest of the cities.*

Rem. *b.* Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: אַכְזָב *lying, false* (of a stream that dries up in summer), from כָּזָב=كَذِبٌ; אַכְזָר *fierce, cruel*, perhaps connected with كَاسِرٌ *breaking in pieces*; אֵיתָן (for אַיְתָן) *lasting, perennial*,=وَاتِنٌ; and even these have lost their original signification, and are used as simple adjectives.

235. No اِسم التَّفضِيل can, according to strict rule, be formed from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form افعل (compare §. 184, rem. *b*). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives أشدّ *stronger*, أحسن *more beautiful*, أجود *more excellent*, أقبح *uglier*, خير *better*, شرّ *worse*, and the like. E. g. أشدّ حمرة (*stronger as to redness*) *redder;*

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أحسن تعليماً وتأديباً (*more excellent as to teaching and training*) *a better teacher and trainer;* أجود منه جواباً (*more excellent than he as to answering*) *more ready than he in answering,* or *giving a better answer than he;* أسرع انطلاقاً (*more quick as to departing*) *departing more quickly;* أقبح عوراً *more deformed by blindness of one eye.* This form of expression is sometimes employed where a simple comparative might have been used; as ثُمَّ قَسَتْ قُلُوبُكُم مِن بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ أَو أَشَدُّ قَسوةً, *then, after that, your hearts became hard, like stones, or even harder* (lit. *stronger as to hardness*), where أشدّ قسوةً=أقسى (el-Ḳor'ān II. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. *a*) Examples of أفعل formed from the derived forms of the verb, especially from IV.: أطهر *more cleansing* or *purifying* (أكثر تطهيراً), from طهّر *to cleanse* or *purify,* II. of طَهُر *to be clean* or *pure;* أصفى لِ *making clearer* or *purer,* from صفّى *to clarify* or *clear,* II. of صَفَا *to be clear;* أسلم لِ *preserving better,* from سلّم, II. of سَلِمَ *to be safe;* أقوم لِ *confirming* or *establishing better,* from أقام, IV. of قَامَ *to stand upright;* أثبت لِ *making more firm* or *sure,* from أثبت, IV. of ثَبَتَ *to be firm;* أخوفني على *causing me greater alarm about,* from خوّف or أخاف, II. or IV. of خَافَ *to fear;* أعون على *giving more help towards,* from أعان *to help,* IV. of عَانَ; أذهب لِ *making depart*

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more quickly, from أَذْهَبَ, IV. of ذَهَبَ *to go away;* أَرْخَاهُمَا لِ *that of the two which relaxes,* or *loosens, more,* from أَرْخَى, IV. of رَخُوَ or رَخِيَ *to be flaccid* or *flabby;* أَبْقَى لِ *causing to last longer,* أَبْقَى عَلَى *more merciful to,* from أَبْقَى, IV. of بَقِيَ *to remain, last;* أَهْيَبُ لِ *inspiring more fear* or *respect,* from أَهَابَ, IV. of هَابَ *to fear;* أَنْصَفُ مِنْ *more just than,* from أَنْصَفَ *to be just,* IV. of نَصَفَ *to take the half, reach the middle;* أَطْوَلُ لِ *causing to last longer,* from أَطَالَ, IV. of طَالَ *to be long;* أَحْيَى لِ *preserving alive better,* from أَحْيَى, IV. of حَيِيَ *to live;* أَظَلُّ مِنْ *giving more shade than,* from أَظَلَّ *to give shade,* IV. of ظَلَّ; أَجْوَدُ لِ *causing to be better,* from أَجَادَ, IV. of جَادَ *to be good, excellent;* أَعْطَى لِ *giving more freely,* from أَعْطَى *to give,* IV. of عَطَا; أَوْلَى لِ *bestowing more liberally,* from أَوْلَى *to bestow,* IV. of وَلِيَ; أَكْرَمُ لِ *showing greater honour to,* from أَكْرَمَ, IV. of كَرُمَ *to be noble;* أَقْفَرُ مِنْ *more desert than,* from أَقْفَرَ *to be desert,* IV. of قَفَرَ; أَفْلَسُ مِنْ *poorer than,* from أَفْلَسَ *to be poor,* IV. of فَلَسَ; أَحْوَلُ مِنْ *more crafty than,* from اِحْتَالَ, *to be crafty,* VIII. of حَالَ; أَقْوَدُ مِنْ *more easily led,* or *more docile, than,* from اِنْقَادَ, VII. of قَادَ *to lead.* β) Examples of أَفْعَلُ formed from the passive voice: أَهْيَبُ, أَخْوَفُ, أَخْشَى, *more feared* or *formidable;* أَحْمَدُ *more praiseworthy* or *commendable;* أَعْرَفُ *better known;* أَلْوَمُ *more deserving of blame;*

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أَوْجَدُ *more readily found*; أَعْذَرُ *more to be excused*; أَسَرُّ *more glad of* or *pleased by*; أَزْهَى *prouder* (زُهِيَ *to be proud*); أَشْغَلُ *more occupied*; أَمْقَتُ *more hated* or *hateful*; أَعْنَى بِ *more occupied with* (عُنِيَ or VIII. اِعْتَنَى); أَخْصَرُ *shorter* (from اُخْتُصِرَ, pass. of VIII.). γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ *whiter than*; أَسْوَدُ مِنْ *blacker than*; أَحْمَقُ مِنْ *more stupid than*.

236. The verbal adjectives formed from the active and passive voices of the derived forms of the triliteral verb, and from the quadriliteral verb, are the following.

Triliteral Verb.

	Act.	Pass.		Act.	Pass.
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعَلٌ
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعَلٌّ	...
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌّ	...

Quadriliteral Verb.

I.	مُفَعْلِلٌ	مُفَعْلَلٌ	III.	مُفَعْنِلٌ	مُفَعْنَلٌ
II.	مُتَفَعْلِلٌ	مُتَفَعْلَلٌ	IV.	مُفَعْلِلٌّ	مُفَعْلَلٌّ

REM. *a.* The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding

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Imperfects, excepting the active adjectives of the fifth and sixth forms of the triliteral verb and the second form of the quadriliteral, in which the second and third radicals have ـِ instead of ـَ.

Rem. *b.* The preformative م takes in Arabic the vowel ـُ, in Heb. and Aram. ـָ (e. g. מְקַטֵּל, מַקְטִיל = מְהַקְטִיל, מִתְקַטֵּל = מְהִתְ"), but the Æthiopic seems to have retained the original vowel in its prefix **መ**: *ma*, as **መዐማሚ**: ma'ámměṣ) *oppressor* (חֹמֶץ, חֹמֵץ); **መሰክ-ንን**: (makwánněn) *judge* (מְכוֹנֵן); **መናፍቅ**: (manáfěḳ) *sceptic, heretic* (مُنَافِق); **መርዕድ**: (mar'ed) *causing to tremble, dreadful* (מַרְעִיד, مُرْعِد); **መፍርያ**: (máfrī) *fruitful* (מַפְרֶה); **መስተምሕር**: (mastámḥěr) *imploring mercy* (مُسْتَرْحِم); **መተርጉም**: (matárgwěm) *an interpreter* (مُتَرْجِم).

237. In the formation of verbal adjectives from verba mediæ rad. geminatæ, the rules laid down in §. 120 are to be observed. Hence, مَادِد becomes مَادّ (see §. 13, rem.); أَشَدَّ, أَشْدَد; مُضَلِّل, مُضَلّ; etc.

238. In the formation of verbal adjectives from the verba hèmzata, the rules laid down regarding those verbs (§§. 131—6) are to be observed. Hence we write آثِر for آاثِر (§. 135), سَائِل for سَاءِل (§. 133), رَوُوف or رَءُوف for رَاءُوف, لَئِيم for لَءِيم, مُوَاثِر for مُاءَاثِر (§. 133), مُوثِر for مُاثِر (§. 131).

Rem. *a.* آ preceded by kèsra becomes ئِ; as هَانِئٌ for هَانِآٌ.

Rem. *b.* Final hèmza, preceded by *ī* and *ū*, admits of assimilation; as رَدِئٌ or رَدِيٌّ, دِرِئٌ or دِرِيٌّ, مَقْرُوءٌ or مَقْرُوٌّ. See §. 17, *b*, rem. *b*.

239. In the formation of verbal adjectives from verba primæ

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rad. ى, the rule laid down in §. 147 must be observed; as مُوسِر for مُيْسِر.

240. In the nomina agentis of the first form of verba mediæ rad. و et ى, the place of the middle radical is occupied by a ى with hèmza (arising, according to §. 133, out of اُ); as قَـائِلٌ (for قَاوِلٌ), سَـائِرٌ (for سَاوِرٌ), instead of سَايِرٌ, قَاوِلٌ.

REM. *a.* This rule does not apply to the verbs mentioned in §. 160, which retain their middle radical unchanged; as عَاوِرٌ, صَايِدٌ.

REM. *b.* The form قَـائِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָם for קָיֻם), as شَاكٌ for شَائِكٌ, in the phrase شَائِكُ ٱلسِّلَاحِ or شَاكُ ٱلسِّلَاحِ, *bristling with weapons;* مَاهٌ for مَـائِهٌ, in the phrase مَـائِهُ ٱلْفُؤَادِ or مَاهُ ٱلْفُؤَادِ, *water-hearted, cowardly, stupid;* هَارٌ *feeble,* for هَـائِرٌ; هَاعٌ لَاعٌ *timid* or *greedy,* for هَـائِعٌ لَـائِعٌ; شَاهٌ *sharp* (*of sight*), for شَـائِهٌ; سَاسٌ *corroded* or *decayed* (of a tooth), for سَـائِسٌ; طَاعٌ *obedient,* for طَـائِعٌ; طَافٌ *going about,* for طَـائِفٌ; طَانٌ *clayey,* for طَـائِنٌ. Sometimes the second radical is transposed; as شَاكِي ٱلسِّلَاحِ, شَاهٍ, شَاطٍ, جَالٍ, لَاعٍ, هَارٍ, مَاهِي ٱلْفُؤَادِ.

REM. *c.* In the form فَعُولٌ the medial و is usually changed into وْ; as نَوْمٌ, صَوْلٌ, قَوْلٌ, for نَوُمٌ, صَوُلٌ, قَوُلٌ.

241. In the nomina patientis of the first form of verba mediæ rad. و, the middle radical is elided, after throwing back its ḍamma upon the preceding vowelless letter; as مَخُوفٌ, for مَخُوُفٌ, from مَخُووُفٌ. The same thing takes place in verba mediæ rad. ى, with this difference, that (to indicate the elision

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of the radical ى) the ḍamma is changed into kèsra, and, in consequence, the و productionis into a ى; as مَبِيع, instead of مَبُوع, from مَبْيُوع.

Rem. The forms مَدْوُوف, مَصْوُون, and مَقْوُود, are said to be used dialectically. From verba med. ى the uncontracted forms are more common, but still rare; as مَكْيُول, مَغْيُوم, مَزْيُوت, مَدْيُون, مَخْيُوط, مَبْيُوع, for مَكِيل, مَغِيم, مَزِيت, مَدِين, مَخِيط, مَبِيع, etc.

242. Verbal adjectives of the form فَعِيل, derived from verba mediæ rad. و et ى, become by transposition فَيْعِل, and then pass into فَيِّل, which is in its turn frequently shortened into فِيل. E. g. مَيِّت or مَيْت, *dead*, for مَيْوِت, مَيِوت (مَاتَ); لَيِّن or لَين, *soft, easy*, for لَيْيِن, لَيِين (لَانَ); هَيِّن or هَين, *easy, contemptible* (هَوِن); نَيِّف or نَيْف, *exceeding* (نَوِف); نَيِّر, *bright* (نَوِر); سَيِّئ, *wicked* (سَوِئ); بَيِّن, *clear* (بَيِين); خَيِّر, *good* (خَيِير). The verb قَامَ has قَوِيم in the sense of *straight, right, tall*, and قَيِّم in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ى follow the same rules as their Imperfects.

Rem. The learner should observe that the participles of III. and VI. of verba med. ى are written and pronounced with ى, and on no account with hèmza; e. g. مُتَبَايِن, مُبَايِن, like يُبَايِن, يَتَبَايَن, and not مُتَبَائِن, مُبَائِن.

244. The nomina agentis et patientis of the first form of

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verba ultimæ rad. و et ى have already been mentioned (§. 167, *b*, β, and §. 170). Verbal adjectives of the forms فَعُولٌ and فَعِيلٌ are treated according to the same rules as the nomina patientis (§. 170); e. g. عدو *hostile, an enemy,* بَغِى *a harlot,* سَرِى *generous, noble,* صَبِى *a boy,* سَبِى *captive,* for عدوو, بغوى, سريو, صبيو, سبيى.

245. In all adjectives derived from verba tertiæ rad. و et ى, if the second radical be pronounced with fètha, the ى and و (which is converted into ى) reject their vowel or tènwīn, and assume the nature of the ĕlif maḳṣūra (§. 7, rem. *b*). If the form be one that admits of complete declension, the tènwīn is transferred to the second radical. According to this rule are formed: *a*) the nomina patientis of the derived forms, as مولّى for مولّى, معطًى for معطًى (معطو); *b*) adjectives of the form أَفعَلُ, as أَرمَى for أَرمِى, أَبكَى for أَبكَى, أَرضَى for أَرضَى (أَرضو), أَحلَى for أَحلَى (أَحلو). Compare §. 167, *a*, β, a, and *b*, β.

b. THE DENOMINATIVE NOUNS.

α) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The أَسمَاءُ الوَحدَةِ, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§. 219), by adding the termination ـَةٌ to the nouns that express the genus or whole. E. g. حَمَامَةٌ *a pigeon* (*male* or *female*), from حَمَامٌ *pigeons,* with the article,

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حَمَامٌ, *the genus pigeon* or *the whole number of pigeons spoken of*; بَطَّةٌ *a duck* or *drake*, from بَطٌّ *the duck*; بَقَرَةٌ *one head of cattle* (*bull* or *cow*), from بَقَرٌ *cattle*; ثَمَرَةٌ *a fruit*, from ثَمَرٌ *fruit*; تَمْرَةٌ *a date*, from تَمْرٌ *dates*; بَصَلَةٌ *an onion*, from بَصَلٌ *the onion*; ذَهَبَةٌ *a bit of gold, a nugget*, from ذَهَبٌ *gold*; تِبْنَةٌ *a straw*, from تِبْنٌ *straw*.

Rem. *a.* The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. Examples of artificial or manufactured objects are very rare; e. g. لَبِنَةٌ or لِبْنَةٌ *a brick*, from لَبِنٌ or لِبْنٌ *bricks*; سَفِينَةٌ *a ship* or *boat*, from سَفِينٌ *shipping, boats*.

Rem. *b.* Similar forms in Heb. are: נְצָחָה, נֵץ; שַׁעֲרָה, שַׂעַר; שׁוֹשַׁן; שׁוֹשַׁנָּה; אֲנִיָּה, אֳנִי; שִׁירָה, שִׁיר.

β) *The Nomina Abundantiæ vel Multitudinis.*

247. The أَسْمَاءُ الْكَثْرَةِ, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form مَفْعَلَةٌ, and are, consequently, a mere variety of the nouns of place (§. 221). E. g. مَسْبَعَةٌ, مَذْأَبَةٌ, مَاسَدَةٌ *a place abounding in lions* (أَسَدٌ), *wolves* (ذِئْبٌ), *beasts of prey* (سَبُعٌ); مَحْيَاةٌ or مَحْوَاةٌ, مَفْعَاةٌ, *a place abounding in snakes* (حَيَّةٌ), *vipers* (أَفْعًى); مَبْطَخَةٌ, مَقْثَاةٌ, *a bed of melons* (بِطِّيخٌ), *cucumbers* (قِثَّاءٌ); مَرْمَنَةٌ, *a place where pomegranates* (رُمَّانٌ) *grow abundantly*.

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REM. *a.* From quadriliterals this formation is rare; as مَثْعَلَةٌ, مَعْقَرَةٌ, *a place abounding in foxes* (ثَعْلَبٌ, שׁוּעָל), *scorpions* (عَقْرَبٌ).

REM. *b.* Sometimes the fem. participle of the fourth form is used in this sense, with or without أَرْضٌ; as مُضِبَّةٌ, مُجْعِلَةٌ, (*a place*) *abounding in lizards* (ضَبٌّ), *black beetles* (جُعَلٌ), مُقْثِئَةٌ (*a spot*) *producing cucumbers*. Similarly from quadriliterals, مُثْعَلِبَةٌ, مُعَقْرِبَةٌ, مُحَرْبِئَةٌ (*a place*) *abounding in foxes, scorpions, chamæleons* (حِرْبِاءٌ). Also from XII. مُغْلَوْلِبَةٌ (*a spot*) *producing many trees.*

REM. *c.* The use of nouns of the form مَفْعَلَةٌ to indicate the *cause* of a certain state or feeling, is only a tropical application of their ordinary meaning; as مَجْبَنَةٌ اَلْوَلَدُ *children are a cause of cowardice and niggardliness* (in their parents); مَحْسَنَةٌ, مَطْيَبَةٌ, مَخْبَثَةٌ, *a cause of good health, joy* or *happiness, evil* or *ill-feeling*; مَجْلَبَةٌ لِلسَّقَامِ *a cause of bringing on* or *producing disease*; and the like.

γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, أَسْمَاءُ الْوِعَاءِ, have the same form as the nomina instrumenti (§. 228); e. g. مِئْبَرٌ *a needle-case*, from إِبْرَةٌ *a needle*; مِحْلَبٌ *a milk-pail*, from حَلَبٌ or حَلِيبٌ *milk*; مِلْبَنٌ *a milk-pail*, from لَبَنٌ *milk*, or *a brick-mould*, from لِبْنَةٌ *a brick*; مِبْوَلَةٌ *a urinal*, from بَوْلٌ *urine*; مِبْزَقَةٌ *a spittoon*, from بُزَاقٌ *saliva*.

REM. A very few take the form مُفْعَلٌ or مُفْعَلَةٌ (see §. 228, rem.); as مُدْهُنٌ or مُدْهَنَةٌ *an oil-jar*, from دُهْنٌ *oil*; مُحْرَضَةٌ = مِحْرَضَةٌ *a vessel for keeping* حُرْضٌ, i. e. the plants from which alkali or potash is obtained;

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مُكْحُلَة *a phial for keeping kohl* or *eye-salve* (كُحْل), to be carefully distinguished from مِكْحَل, *the mīl* (مِيل) or *instrument with which it is applied to the eye.*

δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, الأسماء المنسوبة, or simply النِّسَبات (*relationes*), are formed by adding the termination ـِيّ to the words from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E. g. أرضِيّ *earthly*, from أرض *the earth*; شمسِيّ *solar*, from شمس *the sun*; جوِيّ *aërial*, from جو *the air, the sky*; حسَنِيّ *descended from el-Ḥasan* (الحسن); تَمِيمِيّ *belonging to the tribe of Tèmīm* (تميم); دِمَشْقِيّ *born* or *living at Damascus* (دمشق); مِصْرِيّ *Egyptian*, from مِصْر *Egypt*; سَعْدِيّ *a freedman of Sa'd* (سعد); عِلْمِيّ *scientific*, from عِلْم *knowledge, science*; حِسِّيّ *relating to sense* (حِس), *perceptible by one of the senses*; عَقْلِيّ *intellectual*, from عقل *the intellect*; شَرْعِيّ *legal, legitimate*, from شرع *the law*; عُرْفِيّ *according to common use and wont* (عرف); قِيَاسِيّ *according to analogy* (قياس); مَجُوسِيّ *belonging to*, or *one of, the Maǵūs* or *fire-worshippers* (المجوس); مَالِكِيّ *belonging to*, or *one of, the sect of Ibn Mālik* (ابن مالك); طَوِيلِيّ from طَوِيل *long*; خَيْرِيّ from خير *good*; إِنِّيّ from إِنَّ *truly, verily.*

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REM. *a.* The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, from the other kinds of nouns, and even from particles (see §. 191).

REM. *b.* The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an adjective."

REM. *c.* This termination is common in Heb. (m. יִ—, f. יָּה— and —ִית), as יִשְׂרְאֵלִי *Israelite*, עִבְרִי *Hebrew*, נָכְרִי *strange*. In Æthiopic, *ī* is generally used to form certain adjectives which are derived from other adjectives, as ሐራሢ: (ḥarrāsī) *a ploughman*, መሐሪ: (maḥḥārī) *compassionate*, from the obsolete ሐራሢ: (= حَرَّاثٌ, חָרָשׁ) and መሐር: ; whilst *āwī* and *āy* are the usual relative terminations, as ምድራዊ: (mědrāwī) *terrestrial*, ክርስቲያናዊ: (krĕstīyānāwī) *Christian*, አያዊ: ('aiyāwī) or አያይ: ('aiyāy) *like* (from አይ: 'ay, *of what kind? which?*). The Aram. has the last of these forms, viz. ـِي, ـُمـ, in general use; as מִצְרַי *Egyptian*, مُدْمِ *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals و and ى, and to the vocalisation.

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations ـَةْ, ـِيَة, and ـِيَة, are rejected; as مَكَّة *Mèkka*, مَكِّي; البصرة *el-Baṣra*, بَصْرِي; الكوفة *el-Kūfa*, كُوفِي; ملطية *Malaṭya*, مَلَطِي; صِقِلِّيَة *Sicily*, صِقِلِّي; إِفْرِيقِيَة *Africa*, إِفْرِيقِي; السُّنَّة *the corpus of traditions relating to the ways and habits of Muḥammad*, سُنِّي; القِبْلَة *the ḳibla* or

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direction of Mèkka, to which the Muslim turns in praying, قِبْلِيّ; كَوَّة *a window,* كَوِيّ; خَاصِّيّ *refined,* عَامِّيّ *vulgar,* from اَلْخَاصَّة *distinguished persons, the higher classes,* and اَلْعَامَّة *the common people, the vulgar;* عِدَّة *a promise,* عِدِيّ; زِنَة *weight, measure,* زِنِيّ.

Rem. In the case of nouns which, like عِدَة, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fètha; as شِيَة (from وَشَى), وَشْوِيّ (on the second و see §§. 258 and foll.). The form وَشْيِيّ is mentioned by the grammarians, and also the very irregular عِدَوِيّ from عِدَة.

252. 1, *a*) The feminine termination ـَى is rejected in nouns that have *four* or more letters, besides the ى; as حُبَارَى *a bustard,* حُبَارِيّ; جُمَادَى *Gumādā,* the name of two months, جُمَادِيّ. *b*) But if the nouns ending in ـَى fem. have only *three* letters besides the ى, two cases are to be distinguished. *α*) If the second letter has a vowel, the ى is rejected; as جَمَزَى *a swift ass,* جَمَزِيّ; بَرَدَى *Baradā,* the name of a river, بَرَدِيّ. *β*) If the second letter is without a vowel, the ى may either be rejected (which is preferable), or changed into و; as حُبْلَى *pregnant,* حُبْلِيّ or حُبْلَوِيّ; قُرْبَى *relationship,* قُرْبِيّ or قُرْبَوِيّ; اَلدُّنْيَا *the (present) world,* دُنْيِيّ or دُنْيَوِيّ.— 2, *a*) The letter ى is likewise rejected in nouns that contain *four* or more letters besides the ى, if it belongs

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neither to the root nor to the feminine termination, but is what the Arab grammarians call أَلِفُ الإِلْحَاقِ or *the appended ĕlif* (i. e. which gives to the word to which it is appended the form of a feminine noun, without, however, its being actually of that gender); as حَبَرْكًى *a bug* or *tick*, حَبَرْكِيٌّ; قَبَعْثَرًى *a big, stout camel*, قَبَعْثَرِيٌّ; بَاقِلَّى or بَاقِلًى, *the bean*, بَاقِلِّيٌّ or بَاقِلِيٌّ. *b*) But if such nouns have only *three* letters besides the ى, it may either be changed into و (which is preferable), or rejected altogether; as عَلْقًى *a sort of heath*, عَلْقَوِيٌّ or عَلْقِيٌّ; أَرْطًى *a sort of shrub* or *small tree*, أَرْطَوِيٌّ.

REM. In 1, *b*, β, and 2 *b*, a third form is admissible, viz. ـَاوِيٌّ, as أَرْطَاوِيٌّ, عَلْقَاوِيٌّ, دُنْيَاوِيٌّ, قُرْبَاوِيٌّ, حُبْلَاوِيٌّ; but دُنْيَآئِيٌّ, with hèmza, is a vulgarism.

253. The terminations ـِيٌّ and ـِيَّةٌ of relative adjectives fall away when new relative adjectives are to be formed from them; as مَكِّيٌّ, جُعْفِيٌّ *belonging to Mèkkē, Ǵu'fī* (مَكِّي, جُعْفِي, names of men); شَافِعِيٌّ *a Shāfi'ite, one of the sect of ĕš-Shāfi'ē* (اَلشَّافِعِي); مَرِيٌّ *belonging to Almeria* (اَلْمَرِيَّةُ) in Spain; إِسْكَنْدَرِيٌّ *a native of Alexandria* (الاسكندرية). Similarly, from substantives like كُرْسِيٌّ *a chair, a seat*, and بَرْدِيٌّ *a bullrush*, the relative adjectives are كُرْسِيٌّ and بَرْدِيٌّ.

254. The plural terminations ـُونَ and ـَاتٌ, and the dual

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termination ـَانِ, are rejected; as اِثْنَانِ *two,* اِثْنِيٌّ *relating to two, dualistic;* اَلْحَرَمَانِ *the two ḥarams* (or sacred territories of Mèkka and ēl-Medīna), حَرَمِيٌّ; قَيْسَانِ *two men named Ḳais,* قَيْسِيٌّ; اَلْمُسْلِمُونَ *the Muslims,* مُسْلِمِيٌّ; زَيْدُونَ *men of the name of Zèid,* زَيْدِيٌّ; هِنْدَاتٌ *women of the name of Hind,* هِنْدِيٌّ; عَرَفَاتٌ *ʿArafāt,* the name of a place, عَرَفِيٌّ.

Rem. *a.* It need hardly be remarked that this rule does not apply to proper names ending in ـَانُ and ـُونَ, as عِمْرَانُ *ʿImrān,* عِمْرَانِيٌّ; خَلِيلَانُ *Ḫalīlān,* خَلِيلَانِيٌّ; زَيْدُونَ *Zèidūn,* زَيْدُونِيٌّ.

Rem. *b.* It is only in later times that such forms are possible as عِشْرِينِيٌّ, from عِشْرُونَ *twenty,* instead of عِشْرِيٌّ; مِئِينِيٌّ, from مِئُونَ, plur. of مِئَةٌ *a hundred,* for مِئَوِيٌّ; اِثْنَيْنِيٌّ *dualistic,* from اِثْنَانِ *two,* instead of اِثْنِيٌّ or ثَنَوِيٌّ.

Rem. *c.* Foreign names of towns, ending in ـِينُ, sometimes change this termination in Arabic into ـُونَ, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as قِنَّسْرِينُ *Ḳinnèsrīn,* قِنَّسْرِيٌّ, but قِنَّسْرِينِيٌّ; نَصِيبُونَ *Nisībis,* نَصِيبِيٌّ, but نَصِيبِينِيٌّ; يَبْرُونَ *Yèbrīn,* يَبْرِيٌّ, but يَبْرِينُ, يَبْرِينِيٌّ.

Rem. *d.* Some proper names, chiefly foreign, are very irregular in their formations; e. g. اَلْبَحْرَيْنِ, بَحْرَانِيٌّ; دَارَا, دَارَانِيٌّ; اَلْحِيرَةُ, حَارِيٌّ; مَرْوُ (اَلشَّاهْجَانِ), مَرْوَزِيٌّ; اِصْطَخْرُ, اِصْطَخْرِيٌّ; اَلرَّيُّ, رَازِيٌّ; بَغْشُورُ, بَغَوِيٌّ; طَبَرِيَّةُ, طَبَرِيٌّ; طَبَرِسْتَانُ; لُرِيٌّ, لُرِسْتَانُ; سِجِسْتَانُ, سِجْزِيٌّ; اَلْقَيْرَوَانُ, قَرَوِيٌّ;

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Tiberias, طَبَرَانِيٌّ; أَذْرِيٌّ, أَذْرِعِيٌّ or أَذْرَبِيٌّ. We may, however, use حِيرِيٌّ, حَرَّانِيٌّ makes either حَرَّانِيٌّ or حَرْنَانِيٌّ; سِجِسْتَانِيٌّ, قَيْرَوَانِيٌّ, مَرْوِيٌّ, إِصْطَخْرِيٌّ. — دَرَاوَرْدِيٌّ has دَرَابَجِرْدُ or دَارَابَجِرْدُ, as well as the regular formation.

REM. *e.* Quite peculiar are: تَهَامٍ (with the art. اَلتِّهَامِي), fem. تَهَامِيَةٌ, from تِهَامَةُ, *Tihāma;* شَآمٍ (with the art. اَلشَّآمِي), fem. شَآمِيَةٌ, from اَلشَّأْمُ *Syria;* and يَمَانٍ (with the art. اَلْيَمَانِي), fem. يَمَانِيَةٌ, from اَلْيَمَنُ *ĕl-Yèmèn;* instead of تِهَامِيٌّ, شَأْمِيٌّ, and يَمَنِيٌّ, which are also used. The forms تَهَامِيٌّ, شَآمِيٌّ, and يَمَانِيٌّ likewise occur.

255. The letter ى in words of the forms فَعِيلَةٌ and فُعَيْلَةٌ, when not derived from verba mediæ rad. geminatæ or infirmæ (و or ى), is rejected, the kèsra of فَعِيلَةٌ being at the same time changed into fètha; as فَرِيضَةٌ *a statute*, فَرَضِيٌّ; جَزِيرَةٌ *an island*, or اَلْجَزِيرَةُ *Mesopotamia*, جَزَرِيٌّ; اَلْمَدِينَةُ *ĕl-Medīna*, مَدَنِيٌّ; سَفِينَةٌ *a ship*, سَفَنِيٌّ; ضُبَيْعَةٌ, جُهَيْنَةٌ (tribes), ضُبَعِيٌّ, جُهَنِيٌّ. But, if they come from verba mediæ rad. geminatæ or mediæ و vel ى, they remain unchanged; as حَقِيقَةٌ *reality*, حَقِيقِيٌّ; حَدِيدَةٌ *a piece of iron, an iron tool*, حَدِيدِيٌّ; قُلَيْلَةٌ *a small jug*, قُلَيْلِيٌّ.—In the forms فَعِيلٌ and فُعَيْلٌ, the ى is rejected only when the third consonant of the radical is و or ى; as عَدِيٌّ, غَنِيٌّ (tribes), عَدَوِيٌّ, عَلِيٌّ; غَنَوِيٌّ, قُصَيٌّ (men), عَلَوِيٌّ, قُصَوِيٌّ. Otherwise it remains unchanged, as تَمِيمٌ (a tribe), تَمِيمِيٌّ; عَقِيلٌ (a man), عَقِيلِيٌّ; زَبِيدُ (a town), زَبِيدِيٌّ; نُمَيْرٌ, عُقَيْلٌ (tribes), نُمَيْرِيٌّ, عُقَيْلِيٌّ.

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Rem. *a.* There are, however, exceptions to these rules. E. g. طَبِيعَةٌ *nature*, طَبِيعِيٌّ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from مَدَنِيٌّ *belonging to el-Medīna*), جَزِيرِيٌّ *belonging to Algeziras* in Spain (to distinguish it from جَزَرِيٌّ *Mesopotamian*); سَلِيمِيٌّ, عَمِيرِيٌّ, from سَلِيمَةُ, عَمِيرَةٌ (tribes); خُرَيْبِيٌّ from خُرَيْبَةُ (a place); قُرَيْشٌ, هُذَيْلٌ, سُلَيْمٌ, فُقَيْمٌ (tribes), قُرَشِيٌّ, هُذَلِيٌّ, سُلَمِيٌّ, فُقَمِيٌّ; ثَقِيفٌ, عَتِيكٌ (tribes), ثَقَفِيٌّ, عَتَكِيٌّ; خَرِيفٌ *autumn*, خَرَفِيٌّ. — نَبِيءٌ *a prophet*, makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

Rem. *b.* Words of the form فَيِّلٌ (for فَعِيلٌ, §. 242) from radicals mediæ و et ي, reject the second ى along with its vowel kèsra, or in other words follow the shorter form فَيْلٌ; as سَيِّدٌ *a lord* or *master*, سَيْدِيٌّ; طَيِّبٌ *good*, طَيْبِيٌّ. But طَيِّئٌ (a tribe) has طَائِيٌّ. — The same remark applies to every penultimate double ى with kèsra (يِّ); as أُسَيِّدُ, dimin. of أَسْوَدُ, *black*, أُسَيْدِيٌّ; حُمَيِّرٌ, dimin. of حِمَارٌ, *an ass*, حُمَيْرِيٌّ.

256. The ى productionis of the nomen patientis in verba tertiæ ى may be rejected, and the radical ى changed into و, whilst the kèsra of the second radical becomes fètha; as مَرْمِيٌّ *thrown*, مَرْمَوِيٌّ. But many grammarians prefer to reject both the ى productionis and the radical ى, so that the relative adjective coincides in form with the nomen patientis, مَرْمِيٌّ.

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from verba tertiæ و (§. 244), is rejected, and the second radical

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takes fètha instead of damma; as عَدُوَّة, *a female enemy*, عَدُوِي. Many, however, form عَدَوِي from both عَدُو and عَدُوَّة.

II. *Changes of the Final Radicals* و *and* ى.

258. The *ĕlif maḳṣūra* (ا or ى, §. 7, rem. *b*), as the third radical of a *triliteral* noun, is changed into و before adding the termination ـِى; as فَتًى a *youth*, فَتَوِى; رَحًى *a mill*, رَحَوِى; عَصًا *a staff*, عَصَوِى; قَذًى *a mote*, قَذَوِى. But if the noun has *four* letters, the final ى (ا does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as أَعْشَى *purblind*, أَعْشَوِى; مَلْهًى *play*, or مِلْهًى *a musical instrument*, مَلْهَوِى or مَلْهِى; مَعْنًى *meaning*, مَعْنَوِى or مَعْنِى. If the noun contains *five* or more letters, the ى is always rejected; as مُصْطَفًى *chosen*, مُصْطَفِى.— The same rules apply to the final ى of radicals tertiæ و et ى, which falls away in some nouns after kèsra (see §. 167, *b*, *β*); but it must be borne in mind that the missing ى is to be counted as one of the letters of the word, and also, if it be changed into و, that the kèsra always becomes fètha. E. g. عَمٍ (for عَمًى) *blind*, عَمَوِى; شَجٍ (for شَجًى) *sorrowful*, شَجَوِى; قَاضٍ (for قَاضِى) *a judge*, قَاضِى (which is the preferable form) or قَاضَوِى; مُعْتَدٍ (for مُعْتَدِى), مُشْتَرٍ (for مُشْتَرِى) مُسْتَعْلٍ (for مُسْتَعْلِى), مُعْتَدِى, مُشْتَرِى, مُسْتَعْلِى.

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Rem. *a.* The addition of the feminine termination ـَة does not affect the rule of formation; as دَوَاةٌ *an inkhorn* or *writing-case*, دَوَوِيٌّ *one who carries an inkhorn*; حَمَاةُ *Ḥamā* (חֲמָת), حَمَوِيٌّ; اَلشَّرَاةُ, a district in Palestine, شَرَوِيٌّ; مِرْقَاةٌ *a ladder*, مِرْقَوِيٌّ; حَانَاةٌ or حَانِيَةٌ *a wine-shop*, حَانَوِيٌّ or حَانِيٌّ *a vintner*.

Rem. *b.* Such forms as دَوَاتِيٌّ for دَوَوِيٌّ, مَعْنَاوِيٌّ for مَعْنَوِيٌّ, and مُصْطَفَوِيٌّ for مُصْطَفِيٌّ, are modern and corrupt.

259. The hèmza of the termination ـَآءٌ (the *ĕlif mèmdūda*, §. 23, rem. *a*), is always changed into وٌ; as عَذْرَاءٌ *a virgin*, عَذْرَاوِيٌّ; اَلْبَيْضَاءُ (a town in Persia), بَيْضَاوِيٌّ; خُنْفَسَاءُ *the black beetle*, خُنْفَسَاوِيٌّ; زَكَرِيَّاءُ *Zachariah*, زَكَرِيَّاوِيٌّ. But in the termination ـَآءٌ, whether the hèmza be sprung from an original radical و or ى, or be not a radical but merely the so-called هَمْزَةُ الْإِلْحَاقِ (see §. 252, 2, *a*), it may either be retained unaltered (which is better) or be changed into وٌ; as تَـآءٌ the letter *tā*, رِدَآءٌ *a garment*, كِسَآءٌ *a robe*, سَمَآءٌ *the heaven*, تَـآئِيٌّ, سَمَاوِيٌّ, كِسَاوِيٌّ, رِدَاوِيٌّ, تَاوِيٌّ or تَـآئِيٌّ, كِسَـآئِيٌّ, رِدَآئِيٌّ, سَمَـآئِيٌّ; عِلْبَـآءٌ *a large sinew in the neck*, حِرْبَـآءٌ *a male chameleon*, بَاقِلَّآءٌ *the bean*, عِلْبَاوِيٌّ, حِرْبَاوِيٌّ, بَاقِلَّاوِيٌّ or عِلْبَـآئِيٌّ, حِرْبَـآئِيٌّ, بَاقِلَّآئِيٌّ. On the contrary, if the hèmza be an original أ, it always remains unaltered; as قُرَّآءٌ (rad. قَرَأَ), قُرَّآئِيٌّ.

Rem. The termination ـَآءٌ is very rarely dropped in proper names; as جَلُولَاءُ, حَرُورَاءُ (places), جَلُولِيٌّ, حَرُورِيٌّ. — In a few cases too

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the letter ن is substituted for the hèmza; as رَوْحَآء (a place), رَوْحَانِيّ; بَهْرَآء (a tribe), بَهْرَانِيّ; اَلصَّنْعَآء (a city in ŝl-Yèmèn), صَنْعَانِيّ; with which compare the Hebrew forms שִׁילֹנִי, from שִׁילֹה.

260. Primitive defective substantives, i. e. those which have lost their third weak radical,—as أَبٌ, أَخٌ, حَمٌ, لُغَةٌ, لِثَةٌ, etc., —necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ى or not. E. g. أَبٌ (for أَبَوٌ, dual أَبَوَانِ) *a father*, أَبَوِيّ; أَخٌ (for أَخَوٌ, du. أَخَوَانِ) *a brother*, أَخَوِيّ; حَمٌ (for حَمَوٌ) *a husband's father* or *brother*, حَمَوِيّ; لُغَةٌ (rad. لغو) *a dialect*, لُغَوِيّ; لِثَةٌ (rad. لثى) *the gum*, لِثَوِيّ; مِئَةٌ (rad. مأى) *a hundred*, مِئَوِيّ; أَمَةٌ (rad. امو) *a female slave*, أَمَوِيّ; سَنَةٌ (rad. سنو) *a year*, سَنَوِيّ; اِبْنٌ (for بَنَيٌ, du. اِبْنَانِ) *a son*, اِبْنِيّ or بَنَوِيّ; اِسْمٌ (rad. سمو) *a name*, اِسْمِيّ or سُمَوِيّ (from سُمٌ); اِسْتٌ (rad. ستة) *podex*, اِسْتِيّ or سَتَهِيّ (from سَتَهٌ) or سَهِيّ (from سَهٌ); يَدٌ (for يَدَيٌ, du. يَدَانِ) *a hand*, يَدِيّ or يَدَوِيّ; دَمٌ *blood*, دَمِيّ or دَمَوِيّ; غَدٌ *to-morrow*, غَدِيّ or غَدَوِيّ.

REM. *a.* أُخْتٌ, *a sister*, and بِنْتٌ, *a daughter*, make أُخْتِيّ and بِنْتِيّ, as well as أُخَوِيّ and بَنَوِيّ. — شَفَةٌ, *a lip*, has the three forms شَفَوِيّ, شَفَهِيّ, or شَفِيّ; حِرٌ, *vulva*, makes حِرِيّ or حِرْحِيّ (from حِرْحٌ).

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Rem. *b.* Where the original form was فُعْلٌ, some retain the ġèzm; as حِرْجِى, سِمْوِى, غَدْوِى, دَمْوِى, يَدْيِى.

261. The third radical و or ى of the forms فُعْل and فُعْلَةٌ is retained unchanged; as نَحْو *grammar*, نَحْوِى *a grammarian*; ظَبْى *a gazelle*, ظَبْيِى; غَزْوَةٌ *a foray*, غَزْوِى; رِشْوَةٌ *a bribe*, رِشْوِى; عُرْوَةٌ *a handle*, عُرْوِى; قَرْيَةٌ *a village*, قَرْيِى; دُمْيَةٌ *an image*, دُمْيِى. But if the final ى of فُعْلَةٌ be changed into و, the second radical takes fètha, as قَنَوِى, دُمَوِى, قَرَوِى, from قَنْيَةٌ, دُمْيَةٌ, قَرْيَةٌ, and قَنْيَةٌ *a possession*; a rule which is extended by some to words in which the third radical was originally و, as رِشَوِى, غَزَوِى, عُرَوِى, from غَزْوَةٌ, etc. — If the second radical in such nouns be a و or ى, combining with the third radical into يّ, this يّ is resolved into its original consonants, the second radical takes fètha, and final ى is converted into و; as طَوًى (for طَوْى) *a fold*, طَوَوِى; حَى (for حَيْى) *living*, حَيَوِى; لَيَّةٌ *a twist* or *turn*, لَوَوِى; حَيَّةٌ *a snake*, حَيَوِى. — In words of the form فُعَالَةٌ, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِى; but final ى is changed into hèmza, as سِقَايَةٌ *a drinking-vessel*, سِقَائِى, عَظَايَةٌ *a sort of lizard*, عَظَائِى. — Words of the form آيَةٌ *a sign*, ثَايَةٌ *a place where cattle, etc., rest at night*, رَايَةٌ *a banner*, make آئِى, آيِى, or آوِى, etc.

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REM. *a.* بَدْوٌ, *a desert*, makes irregularly بَدَوِيٌّ (instead of بَدْوِيٌّ) *an inhabitant of the desert, a Bèdawī.*

REM. *b.* Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فُعَيْلٌ, فُعَيْلَةٌ, etc. from verba tertiæ rad. و et ى, reject the ى productionis and change a radical ى into و; as غَنِيٌّ, غَنَوِيٌّ; ضَرِيَّةُ (a town), ضَرَوِيٌّ; قُصَيٌّ, قُصَوِيٌّ; أُمَيَّةُ (a man's name), أُمَوِيٌّ (rarely أُمَيِّيٌّ, and, though very incorrectly, أَمَوِيٌّ). See §§. 255-6.

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fètha; as مَلِكٌ *a king*, مَلَكِيٌّ; كَبِدٌ *the liver*, كَبَدِيٌّ; اَلنَّمِرُ, اَلصَّدِفُ (tribes), نَمَرِيٌّ, صَدَفِيٌّ; شَقِرَةُ (a tribe), شَقَرِيٌّ. So also in فُعِلٌ, as اَلدِّئِلُ (a tribe), دُوَلِيٌّ. But in فِعِلٌ, the kèsra may be retained, as إِبِلٌ *camels*, إِبِلِيٌّ or إِبَلِيٌّ.

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of ĕl-Medīna) the forms تَغْلِبِيٌّ and يَثْرِبِيٌّ are admissible, though تَغْلِبِيٌّ and يَثْرِبِيٌّ are preferred; أَذْرِعَاتُ makes أَذْرِعِيٌّ; مَنْجَانِيٌّ, مَنْبِجُ and أَنْجَانِيٌّ, as well as مَنْبِجِيٌّ.

263. Kèsra or ḍamma of the penultimate consonant is changed into fètha in all forms in which a و or ى has been rejected, or in which a final ى has been changed into و; as غَنَوِيٌّ, غَنِيٌّ; جَزَرِيٌّ, اَلْجَزِيرَةُ (see the preceding §§.).

REM. Of rare and arbitrary changes, such as بُصْرِيٌّ from اَلْبَصْرَةُ, حِرْمِيٌّ

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from اَلْحَرَمُ *the sacred territory of Mèkka,* دُهْرِيّ from دَهْرٌ *time,* إِنْسِيّ from أَمْسِ *yesterday,* a grammar can take no account.

264. If a relative adjective is to be formed from a proper name which is compounded of *two words,* the following points must be attended to. — A. If the two words form a proposition (تَرْكِيبٌ إِسْنَادِيٌّ or مُرَكَّبٌ إِسْنَادِيٌّ), as تَأَبَّطَ شَرًّا (*he carried mischief under his arm,* the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (*his throat shone*)* — or are contracted into one compound word (مُرَكَّبٌ مَزْجِيٌّ, *mixed compound*) as مَعْدِيكَرِبُ, a man's name, بَعْلَبَكُّ, قَالِيقَلَا, the towns of *Ba'albèk* and *Ḳālīḳalā,* — then the second word is omitted, and the termination يِّ appended to the first; as مَعْدِيّ, بَرَقِيّ, تَأَبَّطِيّ, قَالِيّ, بَعْلِيّ. — B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. 1) If the governing word be one of the nouns أَبٌ *father,* اِبْنٌ *son,* أُمٌّ *mother,* or بِنْتٌ *daughter,* it is rejected, and يِّ appended to the governed word; as أَبُو حَنِيفَةَ; أَبُو بَكْرٍ; بَكْرِيّ, أَبُو حَنَفِيّ, اِبْنُ الزُّبَيْرِ; زُبَيْرِيّ, اِبْنُ الْأَزْرَقِ; أَزْرَقِيّ, بِيهَسُ; بِيهَسِيّ. 2) If the first word be any other than these four, two secondary cases arise. *a*) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker, — as in غُلَامُ حُسَيْنٍ, *the slave of Ḥosèin,* — the first word is rejected,

* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat.*

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and the second takes ـِي; as حُسَيْنِي. *b*) But if the idea of definiteness is no longer present to the mind of the speaker, then: *α*) in cases where no uncertainty can arise as to the person intended, ـِي is attached to the first word, and the second is omitted; as نِظَامُ الْمُلْكِ; تَقَوِي, تَقِيُّ الدِّينِ; فَخْرِي, فَخْرُ الدِّينِ; عُبَيْدِي, عُبَيْدُ اللهِ; نِظَامِي; أَنْفُ النَّاقَةِ (*Camel's-nose*, nickname of a man), أَنْفِي; سَعْدِي, سَعْدُ الْعَشِيرَةِ; تَيْمِي, تَيْمُ اللَّاتِ; إِمْرُؤٌ; سَعْدِي, عَبْدِي, عَبْدُ الْقَيْسِ; مَرْءِي or إِمْرِئِي, الْقَيْسِ; but *β*) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as مُطَّلِبِي, عَبْدُ الْمُطَّلِبِ; مَنَافِي, عَبْدُ مَنَافٍ; أَشْهَلِي, عَبْدُ الْأَشْهَلِ; وَادِي الْحِجَارَةِ, *Guadalaxara* in Spain, حِجَارِي. أَزْدُ شَنُوءَةَ (a tribe) makes شَنَائِي or شَنَوِي (from the assimilated form شَنُّوءَةَ).

REM. *a*. In the case of the مُرَكَّبَاتٌ مَزْجِيَّةٌ, some allow a double formation, from both parts of the word; e. g. from رَامَهُرْمُزَ, رَامِي هُرْمُزِي. In later times it became very common to form the *nisba* from the whole compound word, as رَامَهُرْمُزِي, بَعْلَبَكِّي; and this license was extended to innumerable names which fall under the class B. For example: from بَيْتُ سَوَا, بَيْتِ سَوَانِي, with the article اَلْبَيْتِ سَوَانِي; from تَلُّ عُكْبَرَا and تَلُّ مَنَسَ, تَلْعُكْبَرِي and تَلْمَنَسِي; from عَيْنُ زَرْبَى, عَيْنِ زَرْبِي; from دَيْرُ الْعَاقُولِ, دَيْرِ عَاقُولِي; from دَارُ الْقُطْنِ, دَارَقُطْنِي; from نَهْرُ تِيرَى, نَهْرِ تِيرِي; from مَرْوُ الرُّوذِ, مَرْوَرُوذِي; from وَادِي آشَ, *Guadix* in Spain, وَادِي آشِي; from عَبْدُ الْمَلِكِ, عَبْدَمَلِكِي; from تَاجُ الْمُلْكِ, تَاجَمُلْكِي. To this stage of the language, too, belong such words as

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بُوجَدِيّ; أَبُو مَالِكِيّ from بُومَالِكِيّ; ذُو ٱلنُّونِ from ذُنُّونِيّ (a family in Spain); *an ignoramus* (Fr. *abécédaire*), from ابجد *'abuǵèd*, the first four letters of the alphabet (§. 32).

Rem. *b.* In many cases falling under B, 2, *b*, *α* and *β*, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E. g. حَضْرَمِيّ from حَضْرَمَوْت *Ḥaḍramaut*; عَبْدَرِيّ from عَبْدُ ٱلدَّارِ (a family in Mèkka); عَبْقَسِيّ from عَبْدُ ٱلْقَيْسِ (a tribe); عَبْشَمِيّ from عَبْدُ شَمْسٍ (a tribe); رَسَعَنِيّ from رَأْسُ عَيْنٍ *Rās-'ain*; شُرَنْبُلَالِيّ from شُبْرَى بُلُولَةَ (a village in Egypt); ٱلطَّبَرْخَزِيّ, the name of a poet, whose mother was from طَبَرِسْتَانُ, and his father from خُوَارِزْمُ.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but always from the singular; e. g. فَرَضِيّ *acquainted with the divine institutions*, from فَرِيضَةٌ, plur. فَرَائِضُ; حَصِيرِيّ *a seller of mats*, from حَصِيرٌ, plur. حُصُرٌ; صَحَفِيّ *one who makes mistakes in reading manuscript*, also *a learner* or *student*, from صَحِيفَةٌ *a written sheet, a letter, a book*, plur. صُحُفٌ or صَحَائِفُ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e. g. أَنْمَارٌ (plur. of نَمِرٌ *a leopard*) the tribe of *'Anmār*, أَنْمَارِيّ; كِلَابٌ (plur. of كَلْبٌ *a dog*), the tribe of *Kilāb*, كِلَابِيّ; هَوَازِنُ (a tribe), هَوَازِنِيّ; مَعَافِرُ (a tribe), مَعَافِرِيّ; ٱلْمَدَائِنُ (the name of a city, *Ctesiphon*, properly the plur. of مَدِينَةٌ), مَدَائِنِيّ; ٱلْأَنْبَارُ, the town of

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ēl-'Anbār, انبارِى; الانصار *the Helpers* (of Muḥammad, epithet of the tribes of *ēl-'Aus,* الاوس, and *ēl-Ḫazraǧ,* الخزرج, at ēl-Medīna), انصارِى; الاعراب *the Arabs of the desert,* اعرابِى.

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E. g. أَنْمَاطٌ (plur. of نَمَطٌ) *rugs,* أَنْمَاطِى *a maker* or *seller of rugs;* كُتُبٌ (plur. of كِتَابٌ) *books,* كُتُبِى *a bookseller;* حُصُرٌ (plur. of حَصِيرٌ) *mats,* حُصُرِى *a maker* or *seller of mats;* قَوَارِيرُ (plur. of قَارُورَةٌ) *glass bottles,* قَوَارِيرِى *a dealer in bottles;* مَنَاخِلُ (plur. of مُنْخُلٌ) *sieves,* مَنَاخِلِى *a maker* or *seller of sieves;* سَاعَاتٌ (plur. of سَاعَةٌ) *watches,* سَاعَاتِى *a watchmaker;* خَرَائِطُ (plur. of خَرِيطَةٌ) *pouches* or *bags,* خَرَائِطِى *one who makes* or *sells them;* جَرَائِحُ (pl. of جَرِيحَةٌ) *wounds,* جَرَائِحِى *a surgeon;* صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes,* صِفَاتِى *one who recognises in God attributes distinct from His essential nature;* فَرَائِضِى = فَرَضِى; صُحُفِى = صَحَفِى. — A similar form in Syriac, of early date, is ܢܫܝܐ, *belonging to women,* from ܢܫܐ, plur. of ܐܢܬܬܐ, *a woman.*

266. Biliteral particles may double their second consonant or not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمِّى or كَمِى; لَمْ *not,* لَمِّى or لَمِى. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوْ *if,* لَوِّى; or else a fètha is inserted between the two wāws, as لَوَوِى. In the case of ى, this latter form is alone admissible, the second ى being changed into و;

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as كَيْ *that*, كَيْوِيّ; فِي *in*, فِيوِيّ. If the second letter be a quiescent ălif, there is inserted between it and the termination يّ a hèmza, which may be changed into a و; as لَا *not*, لَائِيّ or لَاوِيّ. The pronoun مَا *what?* forms مَائِيّ and مَاهِيّ.

267. We have seen above (§§. 231, 232) that the termination انْ or انّ in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given, as تَيْهَانّ *daring, reckless*; صِفْتَانّ or صِفِتَّانّ, *strong, robust*; جَلْبَانّ *clamorous, vociferous*; اِنْفِخَانّ *corpulent*; اِسْحِلَّانّ or مُسْحُلَّانّ *tall* or *straight-haired*; مَلْكَعَانّ *vile, sordid*; كُذْبُذَبَانّ and مَكْذَبَانّ or مَكْذَبَانَّةٌ, *mendacious*. Hence we may form from many nouns a relative adjective ending in انِيّ, as the grammarians say, لِتَاكِيدِ النِّسْبَةِ, *to strengthen the relation*; e.g. from مَنْظَرٌ, *aspect, appearance*, the ordinary nisba is مَنْظَرِيّ, but مَنْظَرَانِيّ is = حَسَنُ الْمَنْظَرِ *good-looking*. So: شَعْرَانِيّ *having much* or *long hair* (شَعْرٌ), لِحْيَانِيّ *having a long beard* (لِحْيَةٌ), جُمَّانِيّ *having a large head of hair* (جُمَّةٌ), رَقَبَانِيّ *bull-necked* (رَقَبَةٌ *the neck*), جُسْمَانِيّ *large in the body* (جِسْمٌ), اِنْفِخَانِيّ *corpulent*, اِسْحِلَّانِيّ *tall* or *long-bearded*, مُسْحُلَّانِيّ *tall* or *straight-haired*. In later times this termination was more extensively employed, both in common speech and in scientific writings (in the

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latter, perhaps, under the influence of the Aramaic); e. g. فَاكِهَانِيٌّ *a fruiterer*, بَاقِلَانِيٌّ *one who sells beans*, سِمْسِمَانِيٌّ *one who sells sesame*, instead of بَاقِلَائِيٌّ, بَاقِلِّيٌّ, فَاكِهِيٌّ or بَاقِلَاوِيٌّ, and سِمْسِمِيٌّ; جَوَّانِيٌّ *inner, interior, private*, بَرَّانِيٌّ *outward, external, public*; فَوْقَانِيٌّ *upper*, تَحْتَانِيٌّ *lower*; رُوحَانِيٌّ *spiritual* (رُوحٌ), نَفْسَانِيٌّ *relating to the soul* (نَفْسٌ), جَسَدَانِيٌّ *corporeal*, نُورَانِيٌّ *relating to light*, رَبَّانِيٌّ *learned and devout* (רַבָּן).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فُعَالِيٌّ; as رُؤَاسِيٌّ *having a large head*; عُضَادِيٌّ, أُذَانِيٌّ, أُنَافِيٌّ, سُتَاهِيٌّ, أُيَارِيٌّ.

ε) *The Abstract Nouns of Quality*, أَسْمَاءُ الْكَيْفِيَّةِ.

268. The feminine of the relative adjective serves in Arabic as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E. g. اَلْإِلٰهِيَّةُ *the divine nature, Godhead* (اَلْإِلٰهُ *God*); إِنْسَانِيَّةٌ *humanity* (إِنْسَانٌ *a human being*); اَلرَّبُوبِيَّةُ *Lordship, Godhead* (اَلرَّبُّ); رُجُولِيَّةٌ *manhood*; اِسْمِيَّةٌ, وَصْفِيَّةٌ, *substantivity, adjectivity*, from اِسْمٌ, *a substantive*, and وَصْفٌ, *an adjective*; أَمْكِنِيَّةٌ

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the belonging to the fully-inflected class (مُتَمَكِّن أَمْكَن) *of nouns;* مَاهِيَّة *substance, quiddity* (مَا *what?*); مَائِيَّة *wateriness* (مَاء *water*); جَمْعِيَّة *totality;* شَاعِرِيَّة *what constitutes the being a poet, the poetic mind* or *temperament;* مَفْهُومِيَّة *the capability of being understood, intelligibility;* اَلْحَنَفِيَّة *what constitutes being a Ḥanèfite, the sect of the Ḥanèfites;* اَلنَّصْرَانِيَّة *Christendom, the Christian religion;* اَلْيَهُودِيَّة *Judaism.*

Rem. In a few cases the termination ـُوتٌ, borrowed from the Aramaic ـוּת, is similarly employed; as لَاهُوتٌ *divinity,* (ܐܠܗܘܬ), نَاسُوتٌ *humanity* (ܐܢܫܘܬ), مَلَكُوتٌ *kingdom* (ܡܠܟܘܬ, ܥܠܡܐ), جَبَرُوتٌ *pride, haughtiness, omnipotence,* etc.

ζ) *The Diminutive.*

269. The diminutive, اَلِاسْم اَلْمُصَغَّر or اَلتَّصْغِير, and اَلِاسْم اَلْمُحَقَّر or اَلتَّحْقِير, when formed from a *triliteral* noun (اَلِاسْم اَلْمُكَبَّر or اَلتَّكْبِير), takes the form فُعَيْل; as رَجُل *a man,* رُجَيْل; كَلْب *a dog,* كُلَيْب; عَمْرو *'Amr* (a man's name), عُمَيْر; جَبَل *a hill,* جُبَيْل. When the noun is *quadriliteral,* it takes the form فُعَيْعِل; as عَقْرَب *a scorpion,* عُقَيْرِب; دِرْهَم *a dirham,* دُرَيْهِم; مَسْجِد *a mosque,* مُسَيْجِد; أَرْطَى *a kind of tree,* أُرَيْطٍ (for أُرَيْطِي). When the noun is *quinqueliteral,* but the fourth letter *weak,*

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the diminutive is فُعَيْعِيل; as عُصْفُور *a sparrow*, عُصَيْفِير; مِفْتَاح *a key*, مُفَيْتِيح.

REM. *a.* The diminutive is used, not merely in its literal sense, but also to express endearment (as بُنَيّ, أُخَيّ, أُبَيّ) or contempt (as عُدَيّ), and even enhancement (لِلتَّعْظِيم, as دُوَيْهِيَة *a great misfortune*, سُنَيَّة *a terrible year of drought* or *dearth*, خُيَيِّر *the very best*, صُدَيِّق *a special friend*).

REM. *b.* In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فُعَيْعِل; as أَزْرَق *blue*, أُزَيْرِق; مِعْطَف *a mantle*, مُعَيْطِف. See however §. 283.

REM. *c.* The first syllable of the form فُعَيْل is occasionally pronounced with kèsra instead of ḍamma, when the second radical of the primitive is ى; as بِيَيْت, شِيَيْخ, شِيَيْء, نِيَيْب, for بُيَيْت, شُيَيْخ, شُيَيْء, نُيَيْب, from بَيْت, شَيْخ, شَيْء, and نَاب (for نَيَب).

REM. *d.* Traces of this diminutive form in Aramaic are עוּלֵימָא, כְּלֵיעָא *a youth* (غُلَيِّم, from غُلَام), and כְּפֵילָא *a fawn* (غُزَيِّل, from غَزَال). In Hebrew we may perhaps consider as such, זְעִיר *little, a little* (صُغَيِّر), פְּלֵיטָה *a band of fugitives*, שְׁפִיפוֹן *the cerastes*, a sort of snake (سِفّ), and אֱמִינוֹן (from אֵמָן, a contemptuous diminutive, like الْأُخَيْطِل). If so, the vowel ـִ must be regarded as a weakening of ـֵ (orig. ـֵי), like פְּלִיתָ for פָּלֵיתָ (פָּלֵיטָ). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, قُفَيْفَة, the diminutive of قُفَّة, *a basket*, is sounded *k'fife* or *g'fife*,—in post-biblical Hebrew קוּפָּה and קְפִיפָּה.

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Rem. *e.* Diminutives may be formed not only from nouns (substantive or adjective), but also 1) from the demonstrative pronoun ذَا and its derivatives, as well as the relative pronoun اَلَّذِي; 2) from certain prepositions, which are, however, obviously substantives in the accusative, as قُبَيْلَ *a little before,* بُعَيْدَ *a little after,* فُوَيْقَ *a little above,* دُوَيْنَ *a little below, a little nearer than,* etc.; and 3) from a few of the verbs of surprise or wonder (§. 184, rem. *f*). On the other hand, they cannot be formed from nouns which have already the measure of a diminutive, as جُمَيْلٌ, *a kind of small bird,* كُمَيْتٌ *a bay horse.*

270. When the noun contains *five* letters, of which the fourth is *strong,* or more than five, the diminutive فُعَيْعِلٌ is commonly formed from the first four, and the rest are rejected; as سَفَرْجَلٌ *a quince,* سُفَيْرِجٌ; عَنْدَلِيبٌ *a nightingale,* عُنَيْدِلٌ; عَنْكَبُوتٌ *a spider,* عُنَيْكِبٌ. But if there be among the consonants several servile letters, these are rejected, or some of them; as اِسْتَبْرَقٌ *thick gold-brocade,* أُبَيْرِقٌ; مُتَدَحْرِجٌ *rolling oneself,* دُحَيْرِجٌ; مُسْتَكْمِلٌ *trying to render perfect,* مُكَيْمِلٌ; مُخْتَارٌ *chosen,* مُخَيِّرٌ (for مُخَيْيِرٌ), and not مُخَيْتِرٌ; مُقْعَنْسِسٌ *having a hump in front,* مُقَيْعِسٌ.

Rem. *a.* The rule as to quinqueliterals like سَفَرْجَلٌ is not always strictly observed. Thus جَحَمْرِشٌ *a fat, lazy, old woman,* فَرَزْدَقٌ *a burnt cake,* and قُذَعْمِلٌ *a big camel* or *a little, ugly woman,* are said to make either جُحَيْمِرٌ, فُرَيْزِدٌ, فُذَيْعِمٌ, or جُحَيْرِشٌ, فُرَيْزِقٌ, قُذَيْعِلٌ.

Rem. *b.* If there be more servile consonants than must neces-

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sarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained. In مُسْتَكْمِلٌ, for example, م is preserved in preference to س or ت, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of عَلَنْدًى, *a sort of thorn*, is either عُلَيْنِدٌ or عُلَيْدٍ (for عُلَيْدِىٌ); of قَلَنْسُوَةٌ, *a sort of cap*, قُلَيْنِسَةٌ or قُلَيْسِيَةٌ; of حَبَنْطًى, *short and big-bellied*, حُبَيْنِطٌ or حُبَيْطٍ (for حُبَيْطِىٌ).

REM. *c*. The termination ـَانٌ, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as زَعْفَرَانٌ *saffron*, زُعَيْفِرَانٌ; أُفْعُوَانٌ *a male snake*, أُفَيْعِيَانٌ.

REM. *d*. Nouns containing five or more consonants do not exceed the form فُعَيْعِلٌ, as قَرَعْبَلَانَةٌ *a tick*, قُرَيْعِبَةٌ; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. *b*, and in §. 269). In place of the rejected consonants, however, ى may be inserted immediately before the last letter; as سُفَيْرِيجٌ, عُنَيْكِيبٌ, مُكَيْمِيلٌ, and the like.

271. The feminine terminations ـَةٌ, ـَى, and ـَاءٌ; the relative termination ـِىٌّ; the ending ـَانُ in adjectives of which the feminine is فَعْلَى, and in proper names; the dual and plural terminations ـَانِ, ـُونَ, and ـَاتٌ; and the second syllable of the plural form أَفْعَالٌ; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E. g. قَلْعَةٌ *a castle*, قُلَيْعَةٌ; طَلْحَةُ (a man's name), طُلَيْحَةُ; مَسْلَمَةُ (a man's name), مُسَيْلِمَةُ; حُبْلَى

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حمراء ; سليمى (a woman's name), سلمى ; حبيلى *pregnant*, حميراء ; عبقرى (from a place called عبقر, supposed to be inhabited by the *ǧinn*) *demoniacal, mighty, perfect*, عبيقرى ; بصرى *belonging to el-Baṣra*, بصيرى ; سكران (fem. سكرى) *drunken*, سكيران ; سلمان (a man's name), سليمان ; مسلمان *two Muslims*, مسلمون ; مسيلمون *Muslims*, مسلمات ; مسيلمات *Muslim women*, أجمال *camels*, أصحاب *companions*, ألفاظ *words*, أبيات *verses*, أجيمال, أصيحاب, أليفاظ, أبيات.

Rem. *a.* The fem. ـى is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as قرقرى *the back*, قريقر ; لغيزى *a riddle*, لغيغز. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ى, may be omitted; as حبارى *a bustard*, حبيرى or حبير (for حبيير).

Rem. *b.* Other plurals, besides أفعال, of the class called جموع القلة (see §. 307) form their diminutives regularly; viz. فعلة, as ولدة *children*, وليدة ; غلمة *boys, slaves*, غليمة ; أفعل, as أكلب *dogs*, أكيلب ; أضلع *ribs*, أضيلع ; and أفعلة, as أجربة *bags*, أجيربة ; أعمدة *pillars*, أعيمدة ; أغلمة *boys, slaves*, أغيلمة ; أصبية *children*, أصيبية. In regard to the جموع الكثرة (see §. 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e. g. شعراء *poets*, شويعرون, from شويعر, شاعر (see §. 277); دور *houses*, دويرات, from دار, دويرة (see §. 274). Or we may have recourse to the جمع القلة, if such exist; e. g. فتيان *youths*, فتيون, from فتى, فتية, or فتيات, from the plural فتية ; أذلاء *base fellows*, ذليلون, from

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ذُلَيِّل, ذُلَيِّلٌ (see §. 278), or أُذَيِّلَةٌ (for أُذَيْلِلَةٌ), from the plural أَذِلَّةٌ (for أَذْلِلَةٌ).

272. The termination ـَانٌ in *triliteral* nouns, of which the feminine is *not* فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِيلٌ; as سُلْطَانٌ *power, a sultan,* سُلَيْطِينٌ; سِرْحَانٌ *a wolf,* سُرَيْحِينٌ; شَيْطَانٌ *a devil,* شُيَيْطِينٌ; رَيْحَانٌ *sweet basil,* رُوَيْحِينٌ.

273. Proper names, consisting of two words (see §. 264), form their diminutives from the *first* word, the second remaining unchanged; as عَبْدُ اللّٰهِ *'Abdu 'llāh,* عُبَيْدُ اللّٰهِ *'Obèidu 'llāh;* حَضْرَمَوْتُ, حُضَيْرَمَوْتُ; بَعْلَبَكُّ, بُعَيْلَبَكُّ; مَعْدِيكَرِبُ, مُعَيْدِيكَرِبُ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ـَةٌ is added to the diminutive, provided that the primitive has no nomen unitatis (§. 246). E. g. هِنْدٌ (a woman's name), هُنَيْدَةٌ; شَمْسٌ *the sun,* شُمَيْسَةٌ; دَارٌ *a house,* دُوَيْرَةٌ; سِنٌّ *a tooth,* سُنَيْنَةٌ; إِبِلٌ *camels,* أُبَيْلَةٌ; غَنَمٌ *a flock of sheep* or *goats,* غُنَيْمَةٌ; عَيْنٌ *an eye* or *fountain,* عُيَيْنَةٌ or عُيَيْنَةٌ (see §. 269, rem. *c*). But if the primitive has a nomen unitatis, ـَةٌ is not appended to the diminutive, in order to avoid ambiguity. E. g. شَجَرٌ *trees,* شُجَيْرٌ, but شَجَرَةٌ *a tree,* شُجَيْرَةٌ; بَقَرٌ *cattle,* بُقَيْرٌ, but بَقَرَةٌ *an ox* or *cow,* بُقَيْرَةٌ.

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Rem. *a.* The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e. g. خَمْس *five* (fem.), خُمَيْس, but خَمْسَة *five* (masc.), خُمَيْسَة. But see §. 319, rem. *a.*

Rem. *b.* If the noun contains more than three consonants, ة is not added to the diminutive.

Rem. *c.* There are a few exceptions to both rules. For example, حَرْب, *war*, makes حُرَيْب; دِرْع *a coat of mail*, دُرَيْع; ذَوْد, *a herd of she-camels*, ذُوَيْد; عَرَب *Arabs*, عُرَيْب; قَوْس, *a bow*, قُوَيْس; نَعْل *a shoe*, نُعَيْل; whilst قُدَّام, *the front*, and وَرَاء, *the rear* or *back*, have قُدَيْدِيمَة, and وُرَيَّة (for وُرَيْيَة).—قَوْم *one's people* or *tribe*, which is masc. and fem., has قُوَيْم or قُوَيْمَة; but رَهْط and نَفَر, though also of both genders, seem to make only رُهَيْط and نُفَيْر. عُرْس, *a wedding-feast*, is usually masculine, and therefore has عُرَيْس. بَحْر *a sea*, which is masc., makes بُحَيْرَة.

275. The double consonants in nouns formed from verba mediæ rad. geminatæ are resolved; as تَلّ *a hill*, تُلَيْل; طَسّ *a cup* (Fr. *tasse*), طُسَيْس; مدّة *time*, مُدَيْدَة.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E. g. بَاب (بَوْب) *a door*, بُوَيْب; نَاب (نَيَب) *an eye-tooth* or *canine tooth*, نُيَيْب; رِيح (رِوْح) *wind*, رُوَيْحَة; قِيمَة (قِوْمَة) *price, value*, قُوَيْمَة; مِيزَان (مِوْزَان), مِيَيْسِر (مَيْسِر), مُوَيْسِر; مُوَيْزِين.

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REM. شَيْءٌ, *a thing*, commonly makes شَوًى (for شَوْيٌ), and vulgarly شُوَيْئَةٌ, instead of شُيَيْءٌ. From بَيْتٌ *a house*, شَيْخٌ *an old man*, عَيْنٌ *an eye* or *fountain*, بَيْضَةٌ *an egg*, and ضَيْعَةٌ *a farm*, may be formed بُوَيْتٌ, شُوَيْخٌ, عُوَيْنَةٌ, بُوَيْضَةٌ, and ضُوَيْعَةٌ, but the regular forms are preferable. Conversely, عِيدٌ, *a festival*, though derived from the radical عود, makes عُيَيْدٌ, following the plural أَعْيَادٌ.

277. If the second letter be either a servile ălif, or an ălif, the origin of which is unknown, it is changed into و; as شَاعِرٌ *a poet*, شُوَيْعِرٌ; دَاهِيَةٌ *a calamity*, دُوَيْهِيَةٌ; فَارِسٌ *a horseman*, فُوَيْرِسٌ; خَاتَمٌ *a signet-ring*, خُوَيْتِمٌ; دَابَّةٌ *an animal*, دُوَيْبَّةٌ (for دُوَيْبِبَةٌ); عَاجٌ *ivory*, عُوَيْجٌ; صَابَةٌ *a certain bitter tree*, صُوَيْبَةٌ.

REM. *a*. Words of the form فَاعِلٌ, in which the initial letter is و, change it into أ in forming the diminutive; e. g. وَاصِلٌ, أُوَيْصِلٌ, not وُوَيْصِلٌ. In other cases this change is optional, as in أُرَيْقٌ for وُرَيْقٌ, formed according to §. 283 from أَوْرَقُ.

REM. *b*. Words of the form of دُوَيْبَّةٌ sometimes substitute ـَا for ـَيْ, to lighten the pronunciation, as دُوَابَّةٌ and شُوَابَّةٌ, the latter for شُوَيْبَّةٌ, from شَابَّةٌ *a young woman*.

278. If the third letter be weak, it coalesces with the preceding ى of the diphthong ـَيْ into يّ; as غُلَامٌ *a youth, a slave*, غُلَيِّمٌ; طَعَامٌ *food*, طُعَيِّمٌ; أَكُولٌ *a glutton*, أُكَيِّلٌ; ظَلِيمٌ *a male ostrich*, ظُلَيِّمٌ; جَدْوَلٌ *a brook*, جُدَيِّلٌ; أَسْوَدُ *black*, أُسَيِّدُ;

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فُتًى *a youth,* فُتَّى ; عَصًا *a staff,* عُصَيَّة ; رَحًى *a mill,* رُحَيَّة ; عروة *a handle,* عُرَيَّة.

Rem. *a.* The forms جُدَيْوِل and أُسَيْوِد are also used.

Rem. *b.* In words of which the second and third radicals are contracted into ىّ, these letters must be separated, and treated according to this rule and §. 276; e. g. طَىٌّ *a fold* (طَوًى), طُوَّى ; حَيَّة *a snake,* (حَيْيَة), حُيَيَّة.

279. A quadriliteral or quinqueliteral, of which the last two letters are *weak,* rejects one of them; as يَحْيَى *Yaḥyā* (*John*), يُحَيّ (for يُحَيِيُ) ; أَحْوَى *black,* أُحَيّ (for أُحَيِيُ) ; صَبِيٌّ *a boy,* صُبَيّ (for صُبَيِيٌ) ; عَدُوٌّ *an enemy,* عُدَيّ (for عُدَيِيٌ) ; عَطَاءٌ *a gift, pay,* عُطَيّ (for عُطَيِيٌ) ; سَمَاءٌ *the sky* or *heaven,* سُمَيَّة ; أَدَاوَة *a small water-skin,* أُدَيَّة (for أُدَيِيَة) ; مُعَاوِيَة (a man's name), مُعَيَّة (for مُعَيِيَة).

Rem. Instead of أُحَيٌّ, some say أُحَيٍّ (accus. أُحَيِيَ, like أُسَيْوِدٌ, §. 278, rem. *a*), others أُحَيَّ (accus. أُحَيَّ, for أُحَيِيَ, like أُسَيِّدٌ, §. 278), and others still, but irregularly, أُحَيٌّ.—From مُعَاوِيَة the forms مُعَيْوِيَة and مُعَيِّيَة are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination ـَة in exchange (§. 206), resume the و in their diminutives; as عِدَة *a promise,* وُعَيْدَة ; جِدَة *affluence,* وُجَيْدَة ; شِيَة *being spotted, spots,* وُشَيَّة.

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REM. They are distinguished by the ĭ from the diminutives of the form فَعْل in the same verbs; such as وُعَيْد from وَعْد, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination ـَة or not,—recover it in the diminutive. E. g. أَب *a father* (ابو), أُبَيّ; أَخ *a brother*, (اخو), أُخَيّ; دَم *blood*, دُمَيّ; يَد *a hand*, يُدَيَّة; حِرْ *vulva*, حُرَيْح; مَاء *water*, مُوَيْه and مُوَيّ; شَاة *a sheep* or *goat*, شُوَيْهَة; شَفَة *a lip*, شُفَيْهَة; أَمَة *a maidservant*, أُمَيَّة; لُغَة *a dialect*, لُغَيَّة; سَنَة *a year*, سُنَيْهَة and سُنَيَّة; هَنَة *a thing*, هُنَيْهَة, هُنَيُّة, and هُنَيَّة.

REM. *a.* فَم, *mouth*, of which the radical is فُوْ or فَوْ, forms its diminutive accordingly, فُوَيْه.

REM. *b.* A lost first or second radical is not restored, if the word consists of three letters, exclusive of the feminine ĭ; as نَاس (for أُنَاس) *people*, نُوَيْس; هَار (for هَائِر, §. 240, rem. *b*) *feeble*, هُوَيِّر; شَاك (for شَائِك) *bristling* (*with weapons*), شُوَيْك; مَيْت (for مَيِّت, §. 242) *dead*, مُيَيْت; خَيْر (for خَيِّر) *good*, خُيَيِّر. Otherwise the diminutives would have been أُنَيْس, هُوَيِّر, شُوَيْك, مُيَيْت, and خُيَيِّر.

282. Those nouns which, after having lost their third radical, take a prosthetic ĕlif, reject the ĕlif, and recover their original letter. E. g. اِسْم *a name*, سُمَيّ; اِبْن *a son*, بُنَيّ; اِسْت *the anus*, سُتَيْهَة.

REM. The diminutives of أُخْت *sister*, بِنْت *daughter*, and هَنْت *a thing*, are formed like those of أَخ, اِبْن, and هَنَة, and distinguished in the first two by the fem. termination: أُخَيَّة, بُنَيَّة, هُنَيَّة (see §. 281).

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283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْل; if of *four*, فُعَيْعِل (see §. 269, rem. *b*). E. g. مُعَيْطِف, سُوَيْد, أُسَيْود; قُضَيْض, قَاضٍ; حُمَيْد, حَامِد; حُرَيْث, حَارِث; عُطَيْف; مُقَعْنِسِس; قُرَيْطِس, قِرْطَاس; عُصَيْفِر, عُصْفُور; أُرَيْق or وُرَيْق, أَوْرَق. قُعَيْس. This sort of diminutive is called تَصْغِير التَّرْخِيم, *the softened* or *curtailed diminutive.*

284. With regard to this kind of diminutive the following rules are to be observed. *a*) If a masc. noun ends in ـَة, this termination falls away; e. g. حَارِثَة (a name), حُرَيْث. *b*) Fem. nouns in ـَى and ـَاء reject these terminations and take ـَة; as حُبْلَى, حُبَيْلَة; حَمْرَاء, حُمَيْرَة.

REM. Very irregular diminutives are: رَجُل *a man*, رُوَيْجِل; دُخَان *smoke*, دُوَيْخِن; مَغْرِب *sunset*, مُغَيْرِبَان; عَشِيّ or عَشِيَّة *nightfall*, عُشَيْشَة, عُشَيْشِيَة, عُشَيَّان, عُشَيْشَان, and عُشَيْشِيَان; إِنْسَان *a human being*, أُنَيْسِيَان; لَيْلَة *a night*, لُيَيْلَة (compare the plur. لَيَالٍ for لَيَالِي); بَنُون *sons* (plur. of ابْن), أُبَيْنُون; أُصْلَان (plur. of أَصِيل *the evening*), أُصَيْلَان, أُصَيْلَال, and أُصَيَّال. Further, دِينَار *a dīnār*, دُنَيْنِير, and دِيوَان *a register, an account-book, a collection of poems, a public office* or *bureau*, دُوَيْوِين, as if from دِنَّار and دِوَّان (see §. 305, II., rem. *b*); دِيبَاج *brocade*, دُيَيْبِيج or دُبَيْبِيج, as if from دِبَّاج.

η) *Some other Nominal Forms.*

285. *a*) The form فِعْلَة frequently means a *small piece* of

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anything; as فِلْذَةٌ, قِطْعَةٌ, *a piece,* كِسْرَةٌ *a fragment,* جِذْوَةٌ *a fire-brand, a live coal,* خِرْقَةٌ *a rag,* فِرْقَةٌ *a sect,* حِصَّةٌ *a portion,* خِطَّةٌ *a piece of land, an allotment.*—*b*) The form فُعْلَةٌ is often used to signify a *small quantity,* such as can be contained in a place at once; as قُبْضَةٌ *a handful;* أُكْلَةٌ, لُقْمَةٌ, مُضْغَةٌ, *a morsel, a mouthful;* جُرْعَةٌ, بُلْعَةٌ, *a gulp, a sup* or *sip;* شُرْبَةٌ *a draught* (*of water*). It also denotes *colour;* as حُمْرَةٌ *redness,* صُفْرَةٌ *yellowness,* زُرْقَةٌ *a light blue,* دُكْنَةٌ *a blackish brown.*

286. *a*) The form فِعَالٌ indicates *vessels* and *implements;* as وِعَاءٌ, إِنَاءٌ, *a vessel,* جِرَابٌ *a bag,* حِلَابٌ *a milk-pail,* خِلَالٌ *a wooden pin,* سِقَاءٌ *a water-skin,* شِرَاكٌ *the thong* or *strap of a sandal,* لِبَاسٌ *a garment,* إِزَارٌ, رِدَاءٌ, certain garments, لِحَافٌ *a coverlet, a pelisse.*—*b*) The form فُعَالٌ denotes *diseases;* as حُمَامٌ *a fever,* زُكَامٌ *a cold,* سُعَالٌ *a cough,* صُدَاعٌ *a headache,* طُحَالٌ, كُبَادٌ, *disease of the spleen* (طِحَالٌ), *of the liver* (كَبِدٌ).

287. *a*) The form فِعَالَةٌ indicates *a post* or *office;* as كِتَابَةٌ *the post of secretary* (كَاتِبٌ); وِلَايَةٌ, عِمَالَةٌ, *the post of governor* (عَامِلٌ, وَالٍ); إِمَارَةٌ *the office of ēmīr* (أَمِيرٌ); خِلَافَةٌ *the caliphate;* نِيَابَةٌ *deputyship* (نَائِبٌ); قِيَادَةٌ *the post of general* (قَائِدٌ); عِرَافَةٌ *the post of inspector, centurion,* etc. (عَرِيفٌ).—*b*) The form فُعَالَةٌ denotes *small portions* which are broken off or thrown away; as

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بُرَادَةٌ, قُرَاضَةٌ, *filings;* بُرَايَةٌ *chips, shavings;* قُلَامَةٌ, قُصَاصَةٌ, *parings;* كُنَاسَةٌ, كُسَاحَةٌ, قُمَامَةٌ, *sweepings;* رُضَاضَةٌ *brayed* or *pounded fragments;* كُسَارَةٌ *broken pieces;* قُطَاعَةٌ *cuttings;* عُجَالَةٌ *a little food got ready in haste;* عُفَارَةٌ *a small quantity of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form فُعَالٌ, indicating a larger quantity, as بُرَادٌ, قُمَامٌ, رُضَاضٌ, كُسَارٌ, حُطَامٌ, دُقَاقٌ, فُتَاتٌ.

288. The form فَعَّالَةٌ (the feminine of فَعَّالٌ, §. 233) is frequently employed to designate *a*) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or *b*) the place where something is constantly obtained or prepared. E. g. بَرَّادَةٌ *a vessel* or *stand for cooling water;* حَرَّاقَةٌ *a fire-ship, a galley;* رَعَّادَةٌ, عَرَّادَةٌ, دَبَّابَةٌ, *engines of war;* طَرَّاحَةٌ *a mattrass* or *cushion, a fishing-net;* زَرَّاقَةٌ *a short javelin;* طَرَّادَةٌ *a spear, a bolt;* حَرَّاضَةٌ *a place where pot-ash is made* (by burning the plants called حُرْضٌ); جَصَّاصَةٌ *a place where gypsum* or *plaster* (جِصٌّ) *is made;* كَلَّاسَةٌ *a chalk-pit* or *quarry* (كِلْسٌ); مَلَّاحَةٌ *a salt-pan* or *salt-mine* (مِلْحٌ); قَيَّارَةٌ *a well of bitumen.* Hence the tropical application of this form to persons, as an intensive (§. 233, rem. *c*).

Rem. As فَعَّالَةٌ has been transferred from things to persons, as an intensive adjective, so also فَاعِلَةٌ (§. 233, rem. *c*); for سَاقِيَةٌ is *a camel that draws water, an irrigating machine, a water-wheel;*

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سَانِيَةٌ, *a water-wheel* and *the camel that works it*; رَاوِيَةٌ, *a water-skin, a camel that carries* or *draws water*; دَاعِيَةٌ, *a call* or *invitation*; عَادِيَةٌ, *a hindrance, an injury*; etc.

2. *The Gender of Nouns.*

289. In respect of gender, Arabic nouns are divisible into *three* classes; *a*) those which are only *masculine* (مُذَكَّرٌ); *b*) those which are only *feminine* (مُؤَنَّثٌ); *c*) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

REM. *a.* None of the Semitic languages have what we call the *neuter* gender.

REM. *b.* Feminines may be either *real* or *natural* (مُؤَنَّثٌ حَقِيقِيٌّ), as اِمْرَأَةٌ *a woman*, نَاقَةٌ *a she-camel*; or *unreal, unnatural* (غَيْرُ حَقِيقِيٍّ), or *tropical* (مَجَازِيٌّ), as اَلشَّمْسُ *the sun*, نَعْلٌ *a shoe* or *sandal*, ظُلْمَةٌ *darkness*, بُشْرَى *good news*.

290. That a noun is of the *fem.* gender may be ascertained either *a*) from its *signification*, or *b*) from its *form*.

a. Feminine by signification (اَلْمُؤَنَّثُ الْمَعْنَوِيُّ) are:—

a) All common nouns and proper names which denote females; as أُمٌّ *a mother*, عَرُوسٌ *a bride*, عَجُوزٌ *an old woman*; مَرْيَمُ *Mary*, هِنْدُ *Hind*, سُعَادُ *Su'ād*, زَيْنَبُ *Zèinèb*.

β) Proper names of countries and towns, because the common nouns أَرْضٌ, بُقْعَةٌ, مَدِينَةٌ, بَلْدَةٌ, and قَرْيَةٌ, are feminine; as مِصْرُ

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Egypt, مُخَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as اَلشَّامُ *Syria*, اَلعِرَاقُ *el-'Irāḳ*, مِنًى, وَاسِطٌ, دَابِقٌ, فَلَجٌ, هَجَرٌ; but they may also be inflected as diptotes, and are then feminine, as مِنَى, وَاسِطُ, etc.

Rem. The names of the quarters or directions, as أَمَامٌ, قُدَّامٌ, *the front*, خَلْفٌ, وَرَاءٌ, *the rear*, may also be treated as feminine, following the gender of جِهَةٌ.

γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ, *wind*, and نَارٌ, *fire*, are feminine; as قَبُولٌ *the east wind*, دَبُورٌ *the west wind*, شَمَالٌ *the north wind*, جَنُوبٌ *the south wind*; سَعِيرٌ, جَحِيمٌ, *blazing fire*, سَقَرُ, لَظَى, *hell-fire*. Except إِعْصَارٌ *a dust-storm with whirlwinds*, which is masc.

δ) The names of many parts of the body, especially those that are double; as يَدٌ *a hand*, رِجْلٌ *a leg* or *foot*, عَيْنٌ *an eye*, أُذُنٌ *an ear*, سِنٌّ *a tooth*, كَتِفٌ *a shoulder*, سَاقٌ *a shank*, رَحِمٌ *the womb*, إِسْتٌ *the anus*.

Rem. رَأْسٌ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ, when it means *relationship*.

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ε) Collective nouns (شِبْهُ الجَمْعِ, *resembling the plural*), which denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep* or *goats*.

b. Feminine by form (المُؤَنَّثُ اللَّفْظِيُّ) are:—

a) Nouns ending in ـَةٌ; as جَنَّةٌ *a garden*, ظُلْمَةٌ *darkness*, حَيَاةٌ, or حَيْوَةٌ, *life*.

β) Nouns ending in ـَى or ـَا (ĕlif maḳṣūra, §. 7, rem. *b*), when that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, لَوْمَى *blame*, أُرْبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْزَى *goats*, بُهْمَى *barley-grass*, اَلدُّنْيَا *the world*, رُؤْيَا *a vision* or *dream*, بُشْرَى *good news*, حُمَّى *a fever*.

REM. But those who say دِفْلًى, ذِفْرًى, مِعْزًى, and بُهْمًى, regard them as masculine, the ى being considered as an أَلِفُ إِلْحَاقٍ.

γ) Nouns ending in ـَاءٌ, when that termination does not belong to the root; as صَحْرَاءُ, بَيْدَاءُ, *a plain* or *desert*, ضَرَّاءُ *harm, mischief*, بَغْضَاءُ *hatred*, قَاصِعَاءُ *a jerboa's hole*, كِبْرِيَاءُ *glory* (of God), *pride* (of man), خُيَلَاءُ *vainglory, arrogance*, سِيَرَاءُ *a sort of striped cloth*.

REM. *a*. A few nouns ending in ـَّ, and those verbal adjectives

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to which ـَة is added to intensify their signification (§. 233, rem. *c*), are masc., because they apply to males; e. g. خَلِيفَةٌ *a successor, deputy,* or *caliph* (compare in Italian *il podestà*), عَلَّامَةٌ *very learned,* رَاوِيَةٌ *a traditionary.*

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

أَرْضٌ *the earth, the ground, the floor.*	عَصًا *a staff.*
بِئْرٌ *a well.*	عُقَابٌ *an eagle.*
حَرْبٌ *war.*	عَقْرَبٌ *a scorpion.*
خَمْرٌ *wine.*	فَأْسٌ *an axe.*
دِرْعٌ *a coat of mail.*	الْفِرْدَوْسُ *Paradise.*
دَلْوٌ *a bucket.*	أَفْعًى *a viper.*
دَارٌ *a house.*	كَأْسٌ *a cup.*
رَحًى *a mill.*	مَنْجُونٌ *a water-wheel.*
رِيحٌ *wind.*	مَنْجَنِيقٌ *a catapult.*
الشَّمْسُ *the sun.*	مُوسًى *a razor.*
ضَبُعٌ *a hyæna.*	نَارٌ *fire.*
عَرُوضٌ *metre.*	نَعْلٌ *a shoe* or *sandal.*
	نَفْسٌ *the soul.*

Rem. Of these حَرْبٌ, خَمْرٌ, دِرْعٌ, دَارٌ, دَلْوٌ, رِيحٌ, ضَبُعٌ, مَنْجَنِيقٌ, and نَارٌ, are occasionally used as masculine; whilst دِرْعٌ *a woman's shift,* شَمْسٌ

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a collar or *pendant*, and فِرْدَوْسٌ *a garden* or *park*, are masculine. Those who say مُوسًى instead of مُوسَى, regard the word of course as masculine.

292. Masculine or feminine are :—

a) Collective nouns (شِبْهُ الْجَمْعِ), chiefly denoting animals and plants, which form a nomen unitatis; e. g. حَمَامٌ *pigeons*, شَاءٌ *sheep* or *goats*, بَقَرٌ *cattle*, جَرَادٌ *grasshoppers, locusts*, نَحْلٌ *bees*; شَجَرٌ *trees*, نَخْلٌ *palm-trees*, تَمْرٌ *dates*; سَحَابٌ *clouds*, لَبِنٌ or لِبْنٌ *bricks*, ذَهَبٌ *gold*. These are masc. by form, fem. by signification (اَلْجَمَاعَةُ *totality*).

b) The names of the letters of the alphabet, which are more usually feminine; as هٰذِهِ الْأَلِفُ, or هٰذَا الْأَلِفُ, *this ălif*.

c) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of اِسْمٌ; a verb, taking that of فِعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاةٌ. The verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ التَّامَّةُ, كَانَ النَّاقِصَةُ). Such mere words are treated like proper names, and therefore do not take the article, as هٰذَا مَاءٌ or هٰذِهِ مَاءٌ, *this word* مَاءٌ (*water*).

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d) A considerable number of nouns, of which the following are those that most frequently occur.

إِزَارٌ *an article of dress.*

آلٌ *the mirage.*

بَشَرٌ *a human being, human beings.*

بَطْنٌ *the belly* (gen. masc.).

إِبْهَامٌ *the thumb* or *great toe* (gen. fem.).

ثَدًى *a breast* (*mamma*).

ثَعْلَبٌ *a fox.*

جَنَاحٌ *a wing* (gen. masc.).

حَالٌ *state, condition* (gen. fem.).

حَانُوتٌ *a booth, a shop.*

أَرْنَبٌ *a hare* (gen. fem.).

دُكَّانٌ *a shop.*

ذَنُوبٌ *a large bucket.*

رَهْطٌ *one's people* or *tribe.*

رُوحٌ *spirit, soul.*

زَنْدٌ *the upper of the two pieces of wood, used in producing fire* (gen. masc).

سَبِيلٌ *a path, a road.*

سُرًى *journeying by night.*

سِكِّينٌ *a knife* (gen. masc.).

سِلَاحٌ *a weapon, weapons.*

سُلْطَانٌ *power, a sovereign.*

سِلْمٌ *peace.*

سُلَّمٌ *a ladder.*

سَمَاءٌ *the sky* or *heaven, the clouds, rain.*

سُوقٌ *a market.*

شَعِيرٌ *barley.*

إِصْبَعٌ *a finger* (gen. fem.).

صِرَاطٌ *a way, a road* (via *strata*).

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صُلْح *peace.*

صَاع *a measure for corn, etc.*

ضُحًى *the forenoon.*

ضَرْب *white honey.*

طِبَاع *nature, natural disposition.*

طَرِيق *a road.*

عُجُز *the hinder part, the rump.*

عُرْس *a wedding, a marriage.*

عَسَل *honey.*

عُنُق *the neck.*

عَنْكَبُوت *a spider* (gen. fem.)

فَرَس *a horse.*

فُلْك *a ship.*

قِدْر *a pot, a kettle* (gen. fem.).

قَفًا *the nape of the neck.*

قَلِيب *a well.*

قَوْم *one's people* or *tribe.*

قَوْس *a bow* (gen. fem.)

كَبِد *the liver.*

كُرَاع *the tibia* or *shin-bone.*

لِسَان *the tongue.*

لَيْل *the night* (gen. masc.).

مِسْك *musk* (gen. masc.)

مِعًى *an intestine* (gen. masc.).

مِلْح *salt* (gen. fem.).

نَفَر *a small number of men* (3 to 7).

نَاس *people* (gen. masc.).

REM. *a.* زَنْد *the bone* (either *radius* or *ulna*) *of the fore-arm,* سَمَاء *a roof* or *ceiling,* and usually عُرْس *a wedding-feast,* are masculine.

REM. *b.* The above list, and that contained in §. 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَم, *the mouth,* and مَرْكَب, *a boat* or *ship,* are

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used as feminine; whilst عَضُدٌ, *the upper arm*, كَتِفٌ, *the shoulder*, and بِئْرٌ, *a well*, become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire*, كَبِدٌ *the liver*.

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations ـَةٌ, ـَى, or ـَاءُ (§. 290, *b*).

Rem. Only ـَةٌ is appended to the masculine without farther affecting the form of the word; ـَى and ـَاءُ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is ـَةٌ; as عَظِيمٌ *great*, عَظِيمَةٌ; فَرِحٌ glad, فَرِحَةٌ; نَدْمَانُ *repentant*, نَدْمَانَةٌ; ضَارِبٌ *striking*, ضَارِبَةٌ; مَضْرُوبٌ *struck*, مَضْرُوبَةٌ; جَدٌّ *a grandfather*, جَدَّةٌ *a grandmother*; فَتًى (for فَتَىٌ) *a young man*, فَتَاةٌ (for فَتَيَةٌ) *a young woman*.

Rem. ـَة is a compromise in orthography between the original ـَت, *at*, the old pausal form ـَهْ, *ah*, and the modern ـَهٌ, *a*, in which last the ه is silent. This view is confirmed by the comparison of the verbal form قَتَلَتْ (3. p. sing. fem. Perf.) with the Heb. קָטְלָה (see §. 90, remarks on the inflexion of the Perfect etc.). The original ت appears in the dual; in the words بِنْتٌ, أُخْتٌ, and هَنْتٌ; and in some other instances in the Ḳor'ān, such as رَحِمْتُ for رَحِمَةٌ. The Hebrew generally has, like the modern Arabic, ה־ (*ā*) in the absolute state of the noun, but also ת־, and more rare ת־, ת־. In the construct state the ancient ת־, ת־, has everywhere maintained itself;

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and the ת is found in Phœnician even in the absolute. In Aramaic, א is usually substituted for ה, as בְּתוּלָה = בְּתוּלְתָּא, but the original ת appears in the construct and emphatic states, בְּתוּלַת, בְּתוּלְתָּא. The Assyrian, Ḥimyaritic, and Æthiopic, have preserved the ancient ת, as Æthiop. גַּנָּת: (gannat) *a garden* (جَنَّة; גַּנָּה, גַּנַּת; بَعْلَة, بَعْل, بَعْلَة).

295. Feminines in ـَى are formed:—

a) From adjectives of the form فَعْلَان, the feminine of which is فَعْلَى; as غَضْبَان *angry*, غَضْبَى; سَكْرَان *drunk*, سَكْرَى; شَبْعَان *sated*, شَبْعَى; غَرْثَان *hungry*, غَرْثَى; عَطْشَان, ظَمْـآن, *thirsty*, عَطْشَى, ظَمْأَى; مَلْآن *full*, مَلْأَى; خَشْيَان *timid, fearing*, خَشْيَا.

b) From adjectives of the form أَفْعَل, when they have the *superlative* signification, and are defined by the article or by a following genitive, in which case the feminine is فُعْلَى; as الأَكْبَر *the largest*, الكُبْرَى; الأَصْغَر *the smallest*, الصُّغْرَى; الأَعْظَم *the greatest*, العُظْمَى; كُبْرَى المُدُنِ *the largest of the cities*.

REM. *a*. Adjectives of the forms فَعْلَان and فُعْلَان form their feminine by adding ـَة; as سَيْفَان *tall and slender*, سَيْفَانَة; عُرْيَان *naked*, عُرْيَانَة.

REM. *b*. The feminine of الأَوَّل (for الأَوْءَل or الأَأْوَل) *the first*, is الأُولَى; that of آخَر (for أَأْخَر) *other, another*, أُخْرَى. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral adjective أَحَد, *one*, has إِحْدَى.

REM. *c*. There are some feminine adjectives of the form فُعْلَى, not

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superlatives, without any corresponding masculines; as أُنْثَى *female, feminine,* حُبْلَى *pregnant,* رُبَّى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in ـَاءٌ are formed from adjectives of the form أَفْعَلُ, which have not the comparative and superlative signification; as أَصْفَرُ *yellow,* صَفْرَاءُ; أَجْهَرُ *of pleasing aspect,* جَهْرَاءُ; أَحْدَبُ *humpbacked,* حَدْبَاءُ. Many of these adjectives are not in actual use in the masculine; as هَطْلَاءُ *heavy and continuous* (*rain*), حَسْنَاءُ *beautiful,* شَوْكَاءُ *rough to the feel* (a new dress), اَلْعَرَبُ اَلْعَرْبَاءُ *the Arabs of pure race.*

Rem. The form فَعْلَانَةٌ sometimes serves as feminine to فَعْلَانُ, e. g. جَذْلَانُ *joyful,* جَذْلَانَةٌ; حَيْرَانُ *perplexed, amazed,* حَيْرَى and حَيْرَاءُ.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

a) فَعُولٌ, when it has the meaning of فَاعِلٌ (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as رَجُلٌ صَبُورٌ وَشَكُورٌ *a patient and grateful man,* اِمْرَأَةٌ صَبُورٌ وَشَكُورٌ *a patient and grateful woman;* رَجُلٌ كَذُوبٌ *a lying man,* اِمْرَأَةٌ كَذُوبٌ *a lying woman;* كَانَتْ صَبُورًا *she was patient;* رَأَيْتُهَا صَبُورًا *I saw that she was,* or *I thought her, patient.* But if no substantive or pronoun be expressed, فَعُولٌ makes a feminine فَعُولَةٌ, and also if it has the meaning of مَفْعُولٌ; as

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مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا رَأَيْتُ صَبُورَةً *I saw a patient (woman)*; حَلُوبَةٌ *he has not a she-camel to ride, nor one to carry loads, nor one for milking*, where رَكُوبَةٌ and حَلُوبَةٌ = مَرْكُوبَةٌ and مَحْلُوبَةٌ, whilst حَمُولَةٌ = حَامِلَةٌ.

REM. Exceptions are rare; as عَدُوٌّ *hostile, an enemy*, fem. عَدُوَّةٌ.

b) فَعِيلٌ, when it has the meaning of مَفْعُولٌ, and under the same conditions as فَعُولٌ; e. g. عَيْنٌ كَحِيلٌ *an eye adorned with kohl*, اِمْرَأَةٌ جَرِيحٌ *a wounded woman*, فَتَاةٌ قَتِيلٌ *a murdered woman*; but رَأَيْتُ قَتِيلَةَ ٱلْحَرُورِيَّةِ *I saw (the woman) whom the Ḥarūrīs had murdered*; هٰذِهِ أَكِيلَةُ سَبُعٍ *this is (a sheep) which has been (partly) eaten by a beast of prey*. If فَعِيلٌ has the meaning of فَاعِلٌ (transitive or intransitive), it forms a feminine in ـَةٌ; as نَصِيرٌ *a helper*, نَصِيرَةٌ; شَفِيعٌ *an intercessor*, شَفِيعَةٌ; عَفِيفٌ *temperate, chaste*, عَفِيفَةٌ; مَرِيضٌ *sick*, مَرِيضَةٌ.

REM. Exceptions in either case are rare. For example: فَعْلَةٌ حَمِيدَةٌ *a praise-worthy way of acting*, = مَحْمُودَةٌ; خَصْلَةٌ ذَمِيمَةٌ *a blame-worthy habit*, = مَذْمُومَةٌ; and, on the other hand, مِلْحَفَةٌ جَدِيدٌ *a new wrapper*, إِنَّ رَحْمَةَ ٱللّٰهِ قَرِيبٌ مِنَ ٱلْمُحْسِنِينَ *verily God's mercy is nigh unto them who do well.*

c) مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, which were originally nomina instrumenti (§. 228), but afterwards became intensive adjectives

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(§. 233, rem. *b*), under the same conditions as فَعُولٌ and فَعِيلٌ; e. g. إِمْـرَأَةٌ مِغْشَمٌ *an obstinate, self-willed woman;* نَاقَـةٌ مِذْعَانٌ *a docile she-camel;* جَارِيَـةٌ مِعْطَارٌ, or جَارِيَـةٌ مِعْطِيرٌ, *a young woman who uses much perfume;* but رَأَيْتُ مِعْطَارَةً *I saw (a woman) who uses much perfume.*

Rem. *a.* Exceptions are rare; as مِسْكِينٌ *poor,* مِيقَانٌ *speaking the truth,* fem. مِسْكِينَةٌ, مِيقَانَةٌ.

Rem. *b.* Adjectives which are, by their signification, applicable to females only, do not form a feminine in ـَة, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (صِفَةٌ ثَابِتَةٌ); as حَامِلٌ *pregnant,* عَاقِرٌ, *barren,* كَاعِبٌ, نَاهِدٌ, *having swelling breasts,* حَائِضٌ, طَامِثٌ, عَارِكٌ, مُعْصِرٌ, *menstruating,* طَالِقٌ *divorced,* عَاطِلٌ *without ornaments,* مُرْضِعٌ *giving suck,* مُتْئِمٌ *bearing twins,* مُطْفِلٌ *having a child* or *a young one with her,* مُشْدِنٌ *having a fawn with her,* مُجْرٍ *having a whelp with her.* But if they designate the said action or state as beginning, actually in progress, or about to begin (صِفَةٌ حَادِثَةٌ), they form a feminine in ـَة; as هِيَ حَائِضَةٌ اَلْيَوْمَ *she is menstruating to-day;* هِيَ طَالِقَةٌ غَدًا *she will be divorced to-morrow;* لِكُلِّ حَامِلَةٍ تَمَامٌ *every woman who is pregnant has her time* or *term;* يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ *on the day when ye shall see it, every woman who is suckling* (in the act of giving suck) *shall become heedless of that which she has been suckling.*

3. *The Numbers of Nouns.*

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural (see §. 81).

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299. The *dual* is formed by adding ـَانِ to the singular (omitting, of course, the tènwīn); as كِتَابٌ *a book*, كِتَابَانِ; رَشَأٌ *a fawn*, رَشَآنِ or رَشَأَانِ.

REM. *a.* If the singular ends in ـَة, ة is changed into ت (see §. 294, rem.); as أُمَّةٌ *a nation*, أُمَّتَانِ. But أَلْيَةٌ *a buttock*, and خُصْيَةٌ *a testicle*, usually make أَلْيَانِ and خُصْيَانِ.

REM. *b.* If the singular ends in a quiescent ى (ـِى or ـَى), which was originally ى *mobile* (compare §. 167, *a*, *β*, a), it becomes so again in the dual; as فَتًى *a youth*, for فَتَىٌ, فَتَيَانِ; رَحًى *a mill*, رَحَيَانِ; حِمًى, *interdicted ground*, حِمَيَانِ; مَرْمًى *a butt for shooting*, مَرْمَيَانِ; فَتْوَى *a legal opinion*, فَتْوَيَانِ; حُبْلَى *pregnant*, حُبْلَيَانِ; حُبَارَى *a bustard*, حُبَارَيَانِ. From حِمًى the form حِمَوَانِ is said to occur. If the singular ends in a quiescent ا (ـَا or ـَا), which was originally و *mobile* (compare §. 167, *a*, *β*, a), the و is restored in the dual; as عَصًا *a staff*, for عَصَوٌ, عَصَوَانِ; قَفًا *the nape of the neck*, قَفَوَانِ. — If the singular of a quadriliteral noun ends in a quiescent ى, which was originally a و, the و is *not* restored in the dual, but becomes ى *mobile*, as مِلَّهًى *a musical instrument* (from لَهَا for لَهَوَ), مِلَّهَيَانِ; أَعْشَى *purblind* (from عَشِيَ for عَشِوَ), أَعْشَيَانِ; مُسَمًّى *named* (from اِسْمٌ for سِمْوٌ), مُسَمَّيَانِ; مُرْضًى *rendered contented* (from رَضِيَ for رَضِوَ), مُرْضَيَانِ. A solitary exception seems to be مِذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مِذْرًى.

REM. *c.* The hèmza of the termination ـَاءٌ, denoting the feminine (§. 296), becomes و; as بَطْحَاءُ *a wide water-course* or *bottom*, بَطْحَاوَانِ; صَحْرَاءُ *a desert*, صَحْرَاوَانِ; حَمْرَاءُ *red*, حَمْرَاوَانِ; صَفْرَاءُ *yellow*, صَفْرَاوَانِ. Forms like حَمْرَاءَانِ, صَحْرَاءَانِ, and even صَحْرَايَانِ, are, however, said by some to

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be admissible. — In the termination ـَآءٌ, when sprung from a radical و or ى, the hèmza may either be retained or changed into و, though the former is preferable; as كِسَآءٌ *a dress* (for كِسَاوٌ), كِسَآءَانِ or كِسَاوَانِ; رِدَآءٌ *a mantle* (for رِدَاىٌ), رِدَآءَانِ or رِدَاوَانِ. Some, however, admit the forms رِدَايَانِ and كِسَايَانِ. In the case of a هَمْزَةُ ٱلْإِلْحَاقِ (see §. 259), the better course is to change it into و; as عِلْبَآءٌ, عِلْبَاوَانِ or عِلْبَآءَانِ; حِرْبَآءٌ, حِرْبَاوَانِ or حِرْبَآءَانِ. If the hèmza of ـَآءٌ be radical, it cannot be changed into و; as قُرَّآءٌ (from قَرَأَ), قُرَّآءَانِ; وُضَّآءٌ (from وَضُؤَ), وُضَّآءَانِ. — In words of five or more letters, the rejection of the terminations ى and ـَآءٌ is admissible; as خَوْزَلَى *a sluggish mode of walking*, خَوْزَلَانِ; زِبَعْرَى *having a hairy face*, زِبَعْرَانِ; قَبَعْثَرَى *a big, stout camel*, قَبَعْثَرَانِ; قَاصِعَآءٌ *a jerboa's hole*, قَاصِعَانِ; خُنْفَسَآءٌ *a black beetle*, خُنْفَسَانِ; instead of خَوْزَلَيَانِ, زِبَعْرَيَانِ, قَبَعْثَرَيَانِ, قَاصِعَاوَانِ, and خُنْفَسَاوَانِ.

Rem. *d.* If a ى has been elided in the singular after a kèsra and before a ḍamma with tènwīn (see §. 167, *b*, *β*), it is restored in the dual; as رَامٍ, for رَامِىٌ, رَامِيَانِ; رَاضٍ, for رَاضِىٌ, رَاضِيَانِ; شَجٍ, for شَجِىٌ, شَجِيَانِ (compare §. 166, *a*). — In like manner, an elided وٌ is restored in the dual of some words; as أَبٌ, أَخٌ, حَمٌ (for أَبَوٌ, أَخَوٌ, حَمَوٌ), أَبَوَانِ, أَخَوَانِ (rarely أَخَانِ), حَمَوَانِ. ابْنٌ and اِسْمٌ (for بَنَىٌ and سِمَوٌ) have اِبْنَانِ, اِسْمَانِ; بِنْتٌ or اِبْنَةٌ makes بِنْتَانِ or اِبْنَتَانِ. دَمٌ, يَدٌ, and فَمٌ, have دَمَانِ, يَدَانِ, and فَمَانِ, rarely يَدَيَانِ, دَمَيَانِ, فَمَوَانِ, still more rarely دَمَوَانِ and فَمَيَانِ. حِرٌ makes حِرَانِ; هَنٌ, هَنَانِ or هَنَوَانِ.

Rem. *e.* If the third radical has been elided before ة in the singular, it is not restored; as أَمَةٌ, for أَمَوَةٌ, أَمَتَانِ; لُغَةٌ, for لُغَوَةٌ, لُغَتَانِ;

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لِثَةٌ for لِثَتَانِ, لِثَيَةٌ; شَفَةٌ, for شَفَتَانِ, شَفَهَةٌ; سَنَةٌ, for سَنَتَانِ, سَنَهَةٌ; هَنَةٌ, for هَنَتَانِ, هَنَوَةٌ.

REM. *f.* The dual is commonly employed in Arabic to signify two individuals of a class, as رَجُلَانِ *two men*, or a pair of anything, as جَلَمَانِ, or مِقَصَّانِ, *a pair of scissors*. When two objects are constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed تَغْلِيبٌ, *the making it prevail over the other*. For example: أَبَوَانِ *father and mother*, from أَبٌ *father*; أَخَوَانِ *brother and sister*, from أَخٌ *brother*; اَلْقَمَرَانِ *the sun and moon*, from اَلْقَمَرُ *the moon*; اَلْمَشْرِقَانِ *the east and west*, from اَلْمَشْرِقُ *the east*; اَلْحَسَنَانِ *el-Ḥasan and el-Ḥosèin*, from اَلْحَسَنُ *el-Ḥasan* (the elder son of 'Alī); اَلْعُمَرَانِ *'Omar 'ibn el-Ḫaṭṭāb and 'Abū Bèkr*, from عُمَرُ *'Omar*. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasī*, "heaven and earth," *ahanī*, "day and night," *uśāsau*, "morning and evening," *Mitrā*, "Mitra and Varuṇa," etc.

REM. *g.* The dual is sometimes formed from broken plurals (§. 300, *b*), or from أَشْبَاهُ اَلْجَمْعِ (§. 290, *a*, ϵ), to designate two bodies or troops (جَمَاعَتَانِ or فِرْقَتَانِ) of the objects in question. E. g. إِبِلَانِ *two herds of camels* (إِبِلٌ), غَنَمَانِ *two flocks of sheep* or *goats* (غَنَمٌ), جِمَالَانِ *two herds of he-camels* (from جِمَالٌ, pl. of جَمَلٌ), لِقَاحَانِ *two herds of milch-camels* (from لِقَاحٌ, pl. of لِقْحَةٌ); بَيْنَ رِمَاحَيْ مَالِكٍ وَنَهْشَلِ *between the (collected) spears of (the tribes of) Mālik and Nahśal* (from رِمَاحٌ, pl. of رُمْحٌ); اَلْأُصُولَانِ *the fundamental principles of theology* (أُصُولُ اَلدِّينِ) *and of law* (أُصُولُ اَلْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ *a root*.

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Rem. *h.* Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§. 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination ـَانِ; as مَعْدِيكَرِبَانِ, مَعْدِيكَرِبٌ. But if both parts be indeclinable, as in سِيبَوَيْهِ, — or, when taken together, form a proposition, as in تَأَبَّطَ شَرًّا, — recourse must be had to a periphrasis with ذُو *possessor of*; as ذَوَا سِيبَوَيْهِ, ذَوَا تَأَبَّطَ شَرًّا, *two men called Sībawèih* or *Ta'abbaṭa śarran*. If the first part be in the status constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ *two men called* عَبْدُ مَنَافٍ *'Abd Menāf*, أَبَوَا زَيْدٍ *two men called* أَبُو زَيْدٍ *'Abū Zèid*, اِبْنَا ٱلزُّبَيْرِ *two men called* اِبْنُ ٱلزُّبَيْرِ *'Ibnu 'z-Zubèir*. But in the case of compounds with أَبٌ, اِبْنٌ, etc., it is allowable to put the second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

300. There are two kinds of *plurals* in Arabic.

a) The one, which has only a single form, is called اَلْجَمْعُ الصَّحِيحُ, or اَلْجَمْعُ الْمُصَحَّحُ, *the sound* or *perfect plural* (*pluralis sanus*), and اَلْجَمْعُ السَّالِمُ, or جَمْعُ السَّلَامَةِ, *the complete* or *entire plural*, because all the vowels and consonants of the singular are retained in it.

b) The other, which has various forms, is called اَلْجَمْعُ الْمُكَسَّرُ, or جَمْعُ التَّكْسِيرِ, *the broken plural* (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination ـُونَ to the singular; as سَارِقٌ *a thief*,

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سَارِقُونَ. The pluralis sanus of feminine nouns, which end in ـَةٌ, is formed by changing ـَةٌ into ـَاتٌ, as سَارِقَةٌ, سَارِقَاتٌ; of those which do not end in ـَةٌ, by adding ـَاتٌ to the sing., as مَرْيَمُ *Mary*, مَرْيَمَاتٌ.

REM. *a*. If the singular ends in ê̈lif maḳṣūra, with or without tènwīn (ـًى or ـَى), — or in kèsra with tènwīn (ـٍ), arising out of ـِيٌ (§. 167, *b*, *β*), — or in a quiescent ى preceded by kèsra (ـِى), arising out of ـِيُ, — then the rules laid down in §. 166, *b*, *a* and *β*, and §. 167, *a*, *β*, c, are to be observed. E. g. مُصْطَفًى, for مُصْطَفَيٌ (§. 245), *chosen*, مُصْطَفَوْنَ, for مُصْطَفُيُونَ, and in the oblique cases مُصْطَفَيْنَ, for مُصْطَفِيِينَ; مُوسَى *Moses*, مُوسَوْنَ for مُوسَيُونَ; قَاضٍ, for قَاضِيٌ, *a judge*, قَاضُونَ, for قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيِينَ; اَلْحَافِي, for اَلْحَافِيُ, *the barefooted*, اَلْحَافُونَ, for اَلْحَافِيُونَ; حُبْلَى *pregnant*, حُبْلَيَاتٌ; اَلصُّغْرَى *the smallest*, اَلصُّغْرَيَاتُ; سُمَانَى *a quail*, سُمَانَيَاتٌ.

REM. *b*. The gèzma of the middle radical in feminine substantives of the forms فَعْل and فَعَلَة, فِعْل and فِعْلَة, فُعْل and فُعْلَة, derived from roots which are not mediæ radicalis geminatæ or mediæ و vel ى, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha. E. g. دَعْدٌ *Da'd*, دَعَدَاتٌ; أَرْضٌ *the earth, the ground*, أَرَضَاتٌ (אֲרָצוֹת); عَبْلَةُ *'Abla*, عَبَلَاتٌ; جَفْنَةٌ, *a dish*, جَفَنَاتٌ, قَصْعَةٌ, قَصَعَاتٌ; قَرْيَةٌ *a village*, قَرَيَاتٌ; غَدْوَةٌ *a coming in the morning*, غَدَوَاتٌ; هِنْدٌ *Hind*, هِنْدَاتٌ or هِنَدَاتٌ; كِسْرَةٌ *a fragment*, كِسَرَاتٌ or كِسْرَاتٌ, سِدْرَةٌ *the lotus-tree*, سِدَرَاتٌ or سِدْرَاتٌ; جُمْلٌ *Guml*, جُمْلَاتٌ or جُمَلَاتٌ; ظُلْمَةٌ *darkness*, ظُلُمَاتٌ or ظُلْمَاتٌ;

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غُرْفَةٌ *an upper chamber*, غُرُفَاتٌ or غُرَفَاتٌ. In the forms فُعْل and فُعْلَة, the ġèzma may also be retained, as كِسْرَاتٌ, ظُلُمَاتٌ; but in فَعْلَة this can be done only by poetic license, as رَفَضَاتٌ from رَفْضَةٌ *looseness* or *slackness* (*of the joints*), زَفَرَاتٌ from زَفْرَةٌ *a sigh*. Names of men of the form فَعْلَة have likewise فَعَلَاتٌ, as طَلَحَاتٌ *Ṭalḥa*, حَمَزَاتٌ *Ḥamza*. The word عُرْسٌ or عُرُسٌ, *a wedding* or *marriage*, has عُرُسَاتٌ. — In فِعْلَة, if the third radical be و, the form فِعَلَاتٌ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتٌ or ذِرَوَاتٌ (but not ذِرَوَاتٌ). A rare exception is جِرْوَاتٌ from جِرْوَةٌ *a whelp*. — In فُعْلَة, if the third radical be ى, the form فُعْلَاتٌ is inadmissible, as رُقْيَةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقْيَاتٌ, كُلْيَاتٌ (but not رُقُيَاتٌ, كُلُيَاتٌ). — If the middle radical be و or ى, the ġèzma of these three forms is retained; as جَوْزَةٌ *a nut*, جَوْزَاتٌ; رَوْضَةٌ *a garden*, رَوْضَاتٌ; بَيْضَةٌ *an egg*, *a helmet*, بَيْضَاتٌ; عَيْبَةٌ *a fault*, عَيْبَاتٌ; دِيَمَةٌ (for دِيْمَةٌ) *a lasting*, *still rain*, دِيَمَاتٌ; بِيَعَةٌ (for بِيْعَةٌ) *a church*, بِيَعَاتٌ; دُوَلَةٌ (for دُوْلَةٌ) *a turn of fortune*, *a vicissitude*, دُوَلَاتٌ. The vowel fètḥa is, however, admitted dialectically, especially in the form فَعْلَة, as جَوَزَاتٌ, بَيَضَاتٌ, دِيَمَاتٌ, بِيَعَاتٌ, دُوَلَاتٌ. — Substantives of the forms فِعْلَة, derived from verbs med. rad. gemin. always retain the ġèzma; as ذِرَّةٌ *a mote*, ذَرَّاتٌ; شِدَّةٌ *a charge* or *attack*, شِدَّاتٌ; عِدَّةٌ *a certain number*, *a few*, عِدَّاتٌ; سُرَّةٌ *a navel*, سُرَّاتٌ. The same is the case with all adjectives, as ضِخْمَةٌ *big*, ضِخَمَاتٌ (not ضَخَمَاتٌ); سَهْلَةٌ *easy*, سَهْلَاتٌ; عِلْجَةٌ *fat and strong*, عِلْجَاتٌ; حُلْوَةٌ *sweet*, حُلْوَاتٌ. Exceptions are, رَبْعَةٌ *of middle stature*, رَبَعَاتٌ or رِبَعَاتٌ, and لَجَبَةٌ *having little milk* (of a sheep or goat), لَجَبَاتٌ.

Rem. *c.* If و and ى, as third radicals, reject their fètḥa in the

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fem. singular, and become quiescent before ـِ, passing into ا (§. 214, and §. 7, rem. *c* and *d*), they are restored in the plural along with the vowel. E. g. صَلْوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ; قَنَاةٌ, *a cane, spear, tube* (for قَنَوَةٌ), قَنَوَاتٌ; فَتَاةٌ, *a young woman* (for فَتَيَةٌ), فَتَيَاتٌ; مُرْمَاةٌ, *thrown* (for مُرْمَيَةٌ), مُرْمَيَاتٌ (compare §. 167, *a*, *β*, a, with §. 166, *a*).

REM. *d*. If the third radical has been elided in the sing. before ـَةٌ, it may be restored in the plural or not, according to usage. E. g. عِضَةٌ (for عِضْوَةٌ or عِضْهَةٌ) *a thorny tree*, عِضَوَاتٌ and عِضَهَاتٌ; سَنَةٌ (for سَنَوَةٌ or سَنْهَةٌ) *a year*, سَنَوَاتٌ and سَنَهَاتٌ; شَفَةٌ (for شَفْهَةٌ or شَفْوَةٌ) *a lip*, شَفَهَاتٌ or شَفَوَاتٌ; أَمَةٌ (for أَمْوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ; هَنَةٌ (for هَنَوَةٌ), *a thing*, هَنَوَاتٌ or هَنَاتٌ; ظُبَةٌ (for ظُبْوَةٌ) *the point of a weapon*, ظُبَاتٌ; بُرَةٌ (for بُرْوَةٌ) *an armlet, a ring*, بُرَاتٌ; ثُبَةٌ (for ثُبْوَةٌ) *a troop* or *band*, ثُبَاتٌ; لِثَةٌ (for لِثْيَةٌ) *the gum*, لِثَاتٌ; رِئَةٌ (for رِئْيَةٌ) *a lung*, رِئَاتٌ; مِئَةٌ (for مِئْيَةٌ) *a hundred*, مِئَاتٌ. — بِنْتٌ or اِبْنَةٌ (for بِنَيَةٌ), *a daughter*, makes بَنَاتٌ; and أُخْتٌ (for أَخَوَةٌ), *a sister*, أَخَوَاتٌ.

REM. *e*. The hèmza in the terminations ـَآءٌ and ـَآءٌ is subject to the same rules in the plural as in the dual (§. 299, rem. *c*). Hence from صَحْرَآءٌ, دَكَّآءٌ, بَرْقَآءٌ, سَمَآءٌ, are formed صَحَارَوَاتٌ, دَكَّاوَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَاوَاتٌ. — Words of five or more letters sometimes reject the terminations ى and ـَآءٌ (see §. 299, rem. *c*); as حُبَارَى, حُبَارَيَاتٌ or حُبَارَاتٌ; قَاصِعَآءٌ *a jerboa's hole*, قَاصِعَاتٌ.

302. The pluralis sanus masc. is formed from :—

a) Proper names of men (excepting those which end in ـَةٌ, as طَلْحَةُ), their diminutives, and the diminutives of common

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nouns which denote rational beings; as عُثْمَن *'Othmān*, عُثْمَانُونَ; عُبَيْد *'Obèid* (dimin. of عَبْد *'Abd*), عُبَيْدُونَ; رُجَيْل (dimin. of رَجُل *a man*), رُجَيْلُونَ; شُوَيْعِر (dimin. of شَاعِر) *an inferior poet*, شُوَيْعِرُونَ.

b) Verbal adjectives which form their fem. by adding ـَةٌ.

c) Adjectives of the form اَفْعَل, which have the comparative and superlative signification.

d) The relative adjectives in ـِيّ.

e) The words اِبْن (for بَـنِـي) *a son*, عَالَـم *one of the four classes of created beings*, اَرْض *the earth*, اَهْل *one's family*, اِوَزّ *the goose*, ذُو *the possessor* (of a thing); which make بَـنُـونَ, عَالَمُونَ, اَرْضُونَ (rarely اَرْضُونَ), اَهْلُونَ, اِوَزُّونَ, and ذُوُونَ (used only in the construct state ذَوُو, see §. 340, rem. *b*).

Rem. *a.* Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

Rem. *b.* Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively.

Rem. *c.* To the words enumerated under *e*) may be added عِلِّيُّونَ, *the highest heavens*, and أُولُو or أُلُو (construct form of أُولُونَ, with the first syllable short, see §. 340, rem. *b*), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20

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up to 90 (§. 323). Further, حُشٌ *a privy*, حُشُونَ; هَنٌ *a thing*, هَنُونَ; حِرٌ *vulva*, حِرُونَ; and the rarer forms أَبُونَ, أَخُونَ, from أَبٌ and أَخٌ.

REM. *d*. Some fem. nouns in ـَةٌ, especially those of which the third radical (و, ى, ء) has been elided, have a plur. sanus masc., the termination ـَةٌ disappearing entirely; as حَرَّةٌ *a stony, volcanic district*, حَرُونَ (and, very irregularly, أَحْرُونَ); عِضَةٌ *a thorny tree*, عِضُونَ; رِئَةٌ *a lung*, رِئُونَ; كُرَةٌ *a ball, a sphere*, كُرُونَ; قُلَةٌ *a stick used by children at play*, قُلُونَ; سَنَةٌ *a year*, سِنُونَ. From the oblique case of this last word, viz. سِنِينَ, arises a secondary formation سِنِينٌ.

REM. *e*. In proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§. 264), the formation of the plural is analogous to that of the dual (§. 299, rem. *h*). Thus مَعْدِيكَرِبُ, in which the second member only is declinable, makes مَعْدِيكَرِبُونَ; but سِيبَوَيْهِ and تَأَبَّطَ شَرًّا, which are wholly indeclinable, form ذَوُو سِيبَوَيْهِ and ذَوُو تَأَبَّطَ شَرًّا, *men called Sībawèih* and *Ta'abbaṭa śarran*. Construct compounds, like عَبْدُ مَنَافٍ, أَبُو زَيْدٍ, and ٱبْنُ ٱلزُّبَيْرِ, form عَبْدُو مَنَافٍ, آبَاءُ زَيْدٍ, and أَبْنَاءُ ٱلزُّبَيْرِ, *men called 'Abd Menāf*, *'Abū Zèid*, and *'Ibnu 'z-Zubèir*; but in the case of compounds with أَبٌ, ٱبْنٌ, etc., it is also allowable to say آبَاءُ زَيْدِينَ and the like. — It may be added that compounds with ٱبْنٌ, when they are the names, not of persons, but of animals or other objects (see §. 191, rem. *b*, 6), take the feminine plural بَنَاتٌ (from بِنْتٌ or ٱبْنَةٌ); e. g. ٱبْنُ عِرْسٍ *a weasel*, ٱبْنُ مَاءٍ *a water-fowl*, ٱبْنُ نَعْشٍ *any one of the stars in the tail of the Great Bear*, بَنَاتُ عِرْسٍ, etc.

303. The pluralis sanus fem. is formed from :—

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a) Proper names of women, and such names of men as end in ـَةٌ; as زَيْنَبُ *Zèinèb*, زَيْنَبَاتٌ; هِنْدٌ *Hind*, هِنْدَاتٌ; عَزَّةٌ *'Azza*, عَزَّاتٌ; طَلْحَةُ *Ṭalḥa* (a man's name), طَلْحَاتٌ (§. 301, rem. *b*).

Rem. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in ـَةٌ; as ظَبْيَةٌ *a gazelle*, ظَبْيَاتٌ; قَرْيَةٌ *a village*, قَرْيَاتٌ; عَلَّامَةٌ *a very learned man*, عَلَّامَاتٌ.

b) Feminine adjectives, the masculine gender of which has the pluralis sanus.

c) Feminine nouns in ـَى and ـَاءٌ; as حُبْلَى *pregnant*, حُبْلَيَاتٌ; ذِكْرَى *memory*, ذِكْرَيَاتٌ; ضَرَّاءُ *distress*, ضَرَّاوَاتٌ (§. 301, rem. *e*).

d) The names of the letters, which are usually feminine (§. 292, *b*); as أَلِفٌ *an ĕlif*, أَلِفَاتٌ; مِيمٌ *an m*, مِيمَاتٌ.

e) The names of the months; as اَلْمُحَرَّمُ *the Moḥarram*, مُحَرَّمَاتٌ; رَمَضَانُ *Ramaḍān*, رَمَضَانَاتٌ; شَوَّالٌ *Śauwāl*, شَوَّالَاتٌ.

f) The feminine nomina verbi (§. 196), and all nomina verbi of the derived forms (§. 202); as تَعْرِيفٌ *a definition*, تَعْرِيفَاتٌ; إِقْطَاعٌ *a feof*, إِقْطَاعَاتٌ; اِصْطِلَاحٌ *a technical term*, اِصْطِلَاحَاتٌ.

Rem. The nomina verbi of the second and fourth forms,

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when used in a concrete sense, admit also of a pluralis fractus; as تَصْنِيفٌ, تَأْلِيفٌ, *a literary composition, a book,* تَصَانِيفُ, تَوَالِيفُ (compare §. 136); تَأْرِيخٌ *a date, an era, a chronicle,* تَوَارِيخُ; تَبَارِيحُ *distresses, difficulties;* تَبَاشِيرُ *annunciations, prognostics;* تَعَاجِيبُ *wonders, marvels;* إِرْجَافٌ *a false rumour,* أَرَاجِيفُ; إِسْنَادٌ *a chain* or *series of authorities,* أَسَانِيدُ.

g) Substantives of foreign origin, even when they denote persons; as سُرَادِقٌ *an awning, a tent,* سُرَادِقَاتٌ; بِيمَارِسْتَانٌ *a hospital,* بِيمَارِسْتَانَاتٌ; شَادُرْوَانٌ *a jet d'eau, a fountain,* شَادُرْوَانَاتٌ; أَغَا *an Aga,* أَغَوَاتٌ; بَاشَا *a Pasha,* بَاشَوَاتٌ; أُسْتَا (for أُسْتَاذٌ) *a teacher,* أُسْتَوَاتٌ.

h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as سَبَحْلٌ *a stout camel,* سَبَحْلَاتٌ; حَمَّامٌ *a warm bath,* حَمَّامَاتٌ; جَمَادٌ *an inanimate* or *inorganic thing,* جَمَادَاتٌ; حَيَوَانٌ *a living thing, an animal,* حَيَوَانَاتٌ; عَقَارٌ *landed property,* عَقَارَاتٌ; مَا جَرَى *an event* or *occurrence* (lit. *what happened* or *occurred*), مَاجَرِيَاتٌ; أَهْلٌ *one's family* or *relations,* أَهْلَاتٌ or أَهَلَاتٌ, which some, however, derive (according to §. 301, rem. *b*) from أَهْلَةٌ; عِيرٌ *a caravan of loaded camels,* عِيرَاتٌ or عِيَرَاتٌ; سَمَاءٌ *the sky* or *heavens,* سَمَاوَاتٌ (though this word is also masc.); أَرْضٌ *the earth* or *ground,* أَرَضَاتٌ (see §. 301, rem. b);

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مَنْجَنُون *a waterwheel,* مَنَاجِنُونَات; عُرْس or عُرُس *a wedding* or *marriage,* عُرُسَات.

i) Verbal adjectives, which are used in the plural as substantives; as كَائِنَات *entities* (from كَائِن *being*); مَوْجُودَات *beings* (from مَوْجُود *found, existing*); مَخْلُوقَات *creatures* (from مَخْلُوق *created*); مُصَنَّفَات *literary compositions, works* (from مُصَنَّف *arranged, classified*); مُجَلَّدَات *bound books, volumes* (from مُجَلَّد *covered with skin, bound*).

j) All diminutives, except those specified in §. 302, *a*; as جُبَيْل *a hillock,* جُبَيْلَات; كُتَيِّب *a little book,* كُتَيِّبَات.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from triliteral roots, and in none of which (excepting اِفْعَل) does any letter precede the first radical, are twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

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I. فُعَل. *Sing.*

1. فُعْلَة; as تُحْفَة *a present,* تُحَف; رُكْبَة *a knee,* رُكَب; غُرَّة *the white spot,* or *blaze* (Germ. *Blässe*), on a horse's forehead, غُرَر; أُمَّة *a nation,* أُمَم; قُبَّة *a dome,* قُبَب; صُورَة *a form,* صُوَر; كُورَة *a district* (Gr. χώρα), كُوَر; جُذْوَة *a*

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Plur. Fract.

I. فُعَلٌ continued. *Sing.*

fire-brand, جُذًى (for جُذَى or جُذْو, §. 213); كُلْيَةٌ *a kidney,* كُلًى (for كُلَى).

2. فُعْلَى, fem. of أَفْعَلُ as a superlative (§. 234 and §. 295, *b*); as الكُبْرَى *the largest,* الكُبَرُ; الصُّغْرَى *the smallest,* الصُّغَرُ; العُظْمَى *the greatest,* العُظَمُ; الأُولَى *the first* (fem. of الأَوَّلُ), الأُوَلُ.

REM. Similarly أُخْرَى *other, another* (fem. of آخَرُ, see §. 295, rem. *b*), أُخَرُ, without tènwīn.

3. فَعْلَةٌ (especially from verba mediæ rad و), فِعْلَةٌ, rare; as دَوْلَةٌ *a turn of fortune, a dynasty,* دُوَلٌ; نَوْبَةٌ *a turn,* نُوَبٌ; قَرْيَةٌ *a village,* قُرًى (for قُرَى, §. 213); لِحْيَةٌ *a beard,* لُحًى (for لُحَى); حِلْيَةٌ *a trinket,* حُلًى (for حُلَى).

II. فُعَلٌ.

1. أَفْعَلُ, not comparative and superlative (§§. 232 and 235); as أَحْمَرُ *red,* حُمَرٌ; أَحْدَبُ *humpbacked,* حُدَبٌ; أَصَمُّ *deaf,* صُمٌّ; أَبْيَضُ *white,* بِيضٌ (for بُيُضٌ); أَسْوَدُ *black,* سُودٌ (for سُوُدٌ); أَعْمَى *blind,* عُمًى.

2. فَعْلَاءُ, fem. of أَفْعَلُ, not comparative and superlative (§. 296); as صَفْرَاءُ *yellow,* صُفْرٌ; عَرْجَاءُ *lame,* عُرْجٌ; etc.

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II. فُعَل continued. *Sing.*

REM. جُمْعَاءُ, كُتْعَاءُ, بُصْعَاءُ, and بُتْعَاءُ (fem. of أَجْمَعُ, etc., corroboratives of كُلٌّ *all*), make جُمَعُ, كُتَعُ, بُصَعُ, بُتَعُ, without tènwīn, *all together.*

3. فَعَلٌ, فِعَالٌ, فُعَالٌ, derived from verba med. rad. و; as عَوَانٌ *a middle-aged married woman,* عُونٌ (for عُوُنٌ); نَوَارٌ *timid, retiring* (of a woman), نُورٌ; بِوَانٌ *the pole of a tent,* بُونٌ; خِوَانٌ *a table, a plate,* خُونٌ; سِوَارٌ *a bracelet,* سُورٌ; أُوَارٌ *heat,* أُورٌ.

4. فَاعِلٌ, derived from verba med. rad. و; as عَائِذٌ *having newly had young,* عُوذٌ (for عُوُذٌ); عَائِطٌ *not bearing young for some years,* عُوطٌ.

III. فُعُلٌ.

1. فَعَلٌ, فِعَالٌ, فُعَالٌ, not derived either from verba mediæ rad. geminatæ or verba tertiæ rad. و et ى; as رَدَاحٌ *a large bowl* or *dish,* رُدُحٌ; قَذَالٌ *the neck,* قُذُلٌ; سَيَالٌ *a mimosa tree,* سُيُلٌ; كِتَابٌ *a book,* كُتُبٌ; فِرَاشٌ *a bed,* سِوَاكٌ; حِصَانٌ *a stallion,* حُصُنٌ; خِمَارٌ *a veil,* خُمُرٌ; فُرُشٌ

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III. فُعْلٌ continued. *Sing.*

a tooth-brush, سُوكٌ; شِيَارٌ *Saturday,* شُيُرٌ; كُرَاعٌ *the shinbone of an animal,* كُرُعٌ; قُرَادٌ *a tick,* قُرُدٌ.

REM. Exceptions are حَجَاجٌ *the bone over the eye,* حُجُجٌ; عِنَانٌ *a rein,* عُنُنٌ.

2. فَعُولٌ, فَعِيلَةٌ, فَعِيلٌ, not derived from verba tertiæ rad. و et ى; as قَضِيبٌ *a twig* or *rod,* قُضُبٌ; كَثِيبٌ *a sand-hill,* كُثُبٌ; سَرِيرٌ *a seat, throne, bier,* سُرُرٌ; سَفِينَةٌ *a ship,* سُفُنٌ; مَدِينَةٌ *a city,* مُدُنٌ; صَحِيفَةٌ *a leaf* or *page,* صُحُفٌ; عَمُودٌ *a pillar,* عُمُدٌ; رَسُولٌ *a message, a messenger,* رُسُلٌ.

3. فَعُولٌ, فَعِيلٌ, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ى; as نَذِيرٌ *one who warns,* نُذُرٌ; صَبُورٌ *patient,* صُبُرٌ; ذَلُولٌ *docile,* ذُلُلٌ; غَيُورٌ *jealous,* غُيُرٌ; بَيُوضٌ *laying many eggs,* بُيُضٌ.

4. فَعْلٌ, فَعَلٌ, فَعَلَةٌ, فَعِلٌ, فَعُلٌ, rare; as سَقْفٌ *a roof,* سُقُفٌ; سَحْلٌ *a thin, white piece of cloth,* سُحُلٌ; أَسَدٌ *a lion,* أُسُدٌ; فَلَكٌ *a sphere, the heavens,* فُلُكٌ; وَثَنٌ *an idol,* وُثُنٌ; بَدَنَةٌ *a victim for sacrifice,* بُدُنٌ; خَشَبَةٌ *a piece of wood,*

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III. فُعُلٌ continued. *Sing.*

خُشُبٌ; أَجَمَةٌ *a brake* or *thicket,* أُجُمٌ; نَمِرٌ *a leopard,* نُمُرٌ; خَشِنٌ *rough,* خُشُنٌ; ضَبُعٌ *a hyæna,* ضُبُعٌ.

5. فَاعِلٌ, rare; as تَاجِرٌ *a merchant,* تُجُرٌ; بَازِلٌ *a full-grown camel,* بُزُلٌ.

REM. The form فُعْلٌ is admissible in all these cases, unless the word comes from a radical mediæ geminatæ; e. g. كُتْبٌ, قُضْبٌ, رُسْلٌ, أُسْدٌ, شِيرٌ (for شُيْرٌ), بِيضٌ (for بُيْضٌ, instead of which بُوضٌ is sometimes used), نِيبٌ *full-grown she-camels* (for نُيْبٌ), from نَابٌ (for نَيَبٌ). Forms like لَذِيذٌ *pleasant,* لُذٌّ, ذُبَابٌ *the common fly,* ذُبٌّ, are rare. Sometimes the ḍamma of words med. rad. gemin. is changed into fètḥa, as سُرُرٌ, سَرِيرٌ; جَدِيدٌ *new,* جُدُدٌ or جُدَدٌ.

IV. فِعَلٌ.

1. فِعْلَةٌ; as قِطْعَةٌ *a piece,* قِطَعٌ; حِكْمَةٌ *a maxim,* حِكَمٌ; لِمَّةٌ *a lock of hair,* لِمَمٌ; سِيرَةٌ *mode of walking, manner of living, character,* سِيَرٌ; إِسْوَةٌ *an example* or *pattern,* إِسًى; (for إِسًى); بِنْيَةٌ *a building,* بِنًى.

2. فَعْلَةٌ, فَعَلَةٌ, rare; as خَيْمَةٌ *a tent,* خِيَمٌ; ضَيْعَةٌ *a farm,* ضِيَعٌ; بَدَرَةٌ *a skin for milk,* بِدَرٌ; هَضْبَةٌ *a shower of rain,* هِضَبٌ; تَارَةٌ *a time,* تِيَرٌ; قَامَةٌ *a fathom,* قِيَمٌ.

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V. فِعَالٌ. *Sing.*

1. فَعْلٌ (not primæ or secundæ rad. ى), فِعْلٌ, فُعْلٌ; as بَحْرٌ *a sea*, بِحَارٌ; ثَوْبٌ *a piece of cloth, a dress*, ثِيَابٌ; ظَبْيٌ *a gazelle*, ظِبَاءٌ; قِدْحٌ *an arrow*, قِدَاحٌ; ذِئْبٌ *a wolf*, ذِئَابٌ; رِيحٌ *a wind*, رِيَاحٌ; ظِلٌّ *a shade, a shadow*, ظِلَالٌ; رُمْحٌ *a spear*, رِمَاحٌ; خُفٌّ *a boot*, خِفَافٌ.

REM. اِمْرَأَةٌ, *a woman*, has a plural of this form, نِسَاءٌ.

2. فَعْلَةٌ, فِعْلَةٌ (rare), فُعْلَةٌ; as قَصْعَةٌ *a dish*, قِصَاعٌ; مَرَّةٌ *an occasion, a time*, مِرَارٌ; رَوْضَةٌ *a garden*, رِيَاضٌ; ضَيْعَةٌ *a farm*, ضِيَاعٌ; لِقْحَةٌ *a milch-camel*, لِقَاحٌ; رُقْعَةٌ *a scrap of cloth* or *paper, a note*, رِقَاعٌ; بُقْعَةٌ *a low-lying, level district*, بِقَاعٌ; قُبَّةٌ *a dome*, قِبَابٌ.

3. فَعْلٌ, فَعَلَةٌ, not derived from verba mediæ rad. geminatæ or tertiæ rad. و et ى; as جَبَلٌ *a hill*, جِبَالٌ; جَمَلٌ *a he-camel*, جِمَالٌ; رَقَبَةٌ *the neck*, رِقَابٌ; ثَمَرَةٌ *a fruit*, ثِمَارٌ; حَسَنٌ, fem. حَسَنَةٌ, *handsome*, حِسَانٌ.

4. فَعُلٌ; as رَجُلٌ *a man*, رِجَالٌ; سَبُعٌ *a beast of prey*, سِبَاعٌ; ضَبُعٌ *a hyæna*, ضِبَاعٌ.

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V. فَعَالٌ continued. *Sing.*

5. فُعْلٌ, fem. فُعْلَةٌ, verbal adjectives; as صَعْبٌ *difficult,* صِعَابٌ; عَذْبٌ *sweet,* عِذَابٌ; صُلْبٌ *hard,* صِلَابٌ.

6. فُعَلٌ; as رُطَبٌ *fresh ripe dates,* رِطَابٌ; رُبَعٌ *an early born camel's colt,* رِبَاعٌ; هُبَعٌ *a late born camel's colt,* هِبَاعٌ.

7. فُعْلَى, not fem. superlatives; as أُنْثَى *female,* إِنَاثٌ; خُنْثَى *a hermaphrodite,* خِنَاثٌ.

8. فُعْلَانٌ, fem. فُعْلَانَةٌ, verbal adjectives; as نَدْمَانٌ *repentant,* نِدَامٌ; خُمْصَانٌ *lean, slim,* خِمَاصٌ.

9. فَعْلَانُ, fem. فَعْلَى, verbal adjectives; as عَطْشَانُ *thirsty,* عِطَاشٌ; غَضْبَانُ *angry,* غِضَابٌ; رَيَّانُ, f. رَيَّا, *satisfied with drink,* رِوَاءٌ.

10. فَعِيلٌ, fem. فَعِيلَةٌ, verbal adjectives, not having a passive signification; as كَبِيرٌ *large, old,* كِبَارٌ; كَرِيمٌ, شَرِيفٌ, *noble,* كِرَامٌ, شِرَافٌ; مَرِيضٌ *sick,* مِرَاضٌ; طَوِيلٌ *long,* طِوَالٌ (rarely طِيَالٌ); لَئِيمٌ *base,* لِئَامٌ; جَيِّدٌ (for جَوِيدٌ) *good,* جِيَادٌ; خَيِّرٌ (for خَيِّرٌ, خَيِيرٌ) *good,* خِيَارٌ.

REM. From words tertiæ rad. و et ى this form is rarely used; as نَقِيٌّ *pure,* نِقَاءٌ. An example of the passive signification is فَصِيلٌ *a weanling,* فِصَالٌ.

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V. فَعَالٌ continued. *Sing.*

11. فَـاعِلٌ, verbal adjectives; as صَاحِبٌ *a companion,* صِحَابٌ; تَاجِرٌ *a merchant,* تِجَارٌ; نَاهِلٌ *drinking, thirsty,* نِهَالٌ; قَـائِمٌ *standing,* قِيَامٌ; نَـائِمٌ *sleeping,* نِيَامٌ; رَاعٍ (for رَاعِيٌ) *a shepherd,* رِعَاءٌ; نَاوٍ *fat,* نِوَاءٌ.

VI. فُعُولٌ.

1. فَعْلٌ, فِعْلٌ, فُعْلٌ; as بَحْرٌ *a sea,* بُحُورٌ; نَفْسٌ *the soul,* نُفُوسٌ; كَهْلٌ *a middle-aged man,* كُهُولٌ; ضِرْسٌ *a molar tooth* or *grinder,* ضُرُوسٌ; جِلْدٌ *a skin,* جُلُودٌ; جُنْدٌ *a military force,* جُنُودٌ; بُرْدٌ *a robe,* بُرُودٌ; جَيْشٌ *an army,* جُيُوشٌ; جِيدٌ *the neck,* جُيُودٌ; ظَبْيٌ *a gazelle,* ظُبِيٌّ (for ظُبُوٌ); دَلْوٌ *a bucket,* دُلِيٌّ (for دُلُوٌ); and, by assimilation of the vowels, ظِبِيٌّ, دِلِيٌّ.

REM. *a.* From words med. rad. و of the forms فَعْلٌ and فَعَلٌ this plural is rare; e. g. فَوْجٌ *a troop,* فُوُوجٌ; حَوْلٌ *a year,* حُوُولٌ (or حُولٌ). قَوْسٌ *a bow,* usually makes قِسِيٌّ or قُسِيٌّ, as if from قَسْوٌ.

REM. *b.* In words med. rad. ى the vowel of the first syllable is sometimes assimilated to the second radical, as بَيْتٌ *a house,* بُيُوتٌ or بِيُوتٌ; شَيْخٌ *an old man, a chief, a doctor,* شُيُوخٌ or شِيُوخٌ; عَيْنٌ *an eye,* عُيُونٌ or عِيُونٌ.

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VI. فُعُولٌ continued. *Sing.*

2. فَعْلٌ, فَعَلٌ; as أَسَدٌ *a lion,* أُسُودٌ; نَدَبٌ *a scar,* نُدُوبٌ; كَبِدٌ *the liver,* كُبُودٌ; وَعِلٌ *a mountain-goat,* وُعُولٌ; مَلِكٌ *a king,* مُلُوكٌ; نَابٌ (for نَيَبٌ) *a canine tooth,* نُيُوبٌ; عَصًا *a staff,* عُصِيٌّ (for عُصُوٌ), or by assimilation عِصٌّ; دَمٌ *blood* (for دَمْوٌ, دَمَيٌ), دُمِيٌّ or دِمِيٌّ.

REM. From words med. rad. و of the form فَعْلٌ this plural is rare; as سَاقٌ (for سَوْقٌ) *a stem* or *trunk,* سُوُوقٌ (or سُوقٌ).

3. فَعْلَةٌ, فُعْلَةٌ, فَعَلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money,* بُدُورٌ; حِقْبَةٌ *a period of time,* حُقُوبٌ; خُرْبَةٌ *a hole,* خُرُوبٌ; حُقَّةٌ *a casket,* حُقُوقٌ; شَعَفَةٌ *a top* or *summit,* شُعُوفٌ; دَوَاةٌ *an inkhorn,* دُوِيٌّ or دِوِيٌّ.

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ى; as وَاقِفٌ *standing,* وُقُوفٌ; قَاعِدٌ, جَالِسٌ, *sitting,* قُعُودٌ, جُلُوسٌ; شَاهِدٌ *a witness,* شُهُودٌ; عَاتٍ *proud, wicked,* عُتِيٌّ (for عُتُوٌ) or عِتِيٌّ; بَاكٍ *weeping,* بُكِيٌّ or بِكِيٌّ.

VII. فُعَّلٌ.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ

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VII. فُعَّل continued. *Sing.*

rad. و et ى (with rare exceptions); as سَاجِدٌ *prostrating oneself,* سُجَّدٌ; سَامِرٌ *conversing at night,* سُمَّرٌ; نَـائِمٌ *sleeping,* نُوَّمٌ and نِيَّمٌ; صَائِمٌ *fasting,* صُوَّمٌ and صِيَّمٌ; غَائِبٌ *absent,* غُيَّبٌ; غَازٍ *a soldier,* غُزًى (for غُزَيٌ or غُزُوٌ, §. 213).

2. فَاعِلَةٌ, fem. of the preceding; as نَـائِحَةٌ *mourning,* نُوَّحٌ.

REM. The substitution of *kèsr* for *ḍamm* is allowable in the first syllable of فُعَّلٌ from verba med. و et ى, in which case the و must be changed into ى; as خِيَّفٌ for خُيَّفٌ, خُوَّفٌ, from خَائِفٌ *fearing;* صِيَّمٌ, from صَائِمٌ *fasting;* etc.

VIII. فُعَّالٌ.

فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ى (with rare exceptions); as حَاكِمٌ *a judge,* حُكَّامٌ; كَافِرٌ *an unbeliever,* كُفَّارٌ; جَاهِلٌ *ignorant,* جُهَّالٌ; نَـائِبٌ *a deputy,* نُوَّابٌ; نَـائِمٌ *sleeping,* نُوَّامٌ; غَازٍ *a soldier,* غُزَّاةٌ; جَانٍ *an offender,* جُنَّاةٌ.

IX. فَعَلَةٌ.

فَاعِلٌ, verbal adjectives, denoting rational beings, and not derived from verba tertiæ rad. و et ى; as فَاعِلٌ *a workman,* فَعَلَةٌ; كَافِرٌ *an unbeliever,* كَفَرَةٌ; كَامِلٌ *perfect,* كَمَلَةٌ;

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IX. فَعَلَةٌ continued. *Sing.*

سَاحِرٌ *a conjuror,* سَحَرَةٌ; بَارٌّ *pious, dutiful,* بَرَرَةٌ; طَائِعٌ *obedient,* طَاعَةٌ (for طَوَعَةٌ); بَائِعٌ *selling,* بَاعَةٌ (for بَيَعَةٌ).

REM. فَاعِلٌ from verba med. و sometimes remains uncontracted in the plural; as جَائِرٌ *acting wrongly,* جَوَرَةٌ or جَارَةٌ; حَائِكٌ *a weaver,* حَوَكَةٌ or حَاكَةٌ; خَائِنٌ *treacherous,* خَوَنَةٌ or خَانَةٌ.

X. فُعَلَةٌ.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from verba tertiæ rad. و et ى; as غَازٍ *a soldier,* غُزَاةٌ (for غُزَوَةٌ); قَاضٍ *a judge,* قُضَاةٌ (for قُضَيَةٌ); رَاوٍ *a reciter, rehearser,* or *traditionary,* رُوَاةٌ (for رُوَيَةٌ); جَانٍ *a sinner,* جُنَاةٌ (for جُنَيَةٌ).

XI. فَعَلَةٌ.

1. فُعْلٌ, not derived from verba tertiæ rad. و et ى; as قُرْطٌ *an earring,* قِرَطَةٌ; دُرْجٌ *a case* or *casket,* دِرَجَةٌ; غُصْنٌ *a branch,* غِصَنَةٌ; دُبٌّ *a bear,* دِبَبَةٌ; كُوزٌ *a jug,* كِوَزَةٌ.

2. فَعْلٌ, فِعْلٌ, with the same restriction, rare; as ثَوْرٌ *an ox,* ثِوَرَةٌ or ثِيَرَةٌ; زَوْجٌ *a husband* or *wife,* زِوَجَةٌ; شَيْخٌ *an old man,* شِيَخَةٌ; غَرْدٌ *a truffle,* غِرَدَةٌ; رَطْلٌ *soft, lax, flaccid,*

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XI. فِعَلَةٌ continued. *Sing.*

قِرَدَةٌ ; قِرْدٌ *an ape,* هِرَرَةٌ, قِطَطَةٌ ; هِرٌّ, قِطٌّ *a tom-cat,* رِطَلَةٌ ; دِيَكَةٌ ; دِيكٌ *a cock,* فِيَلَةٌ ; فِيلٌ *an elephant,*

XII. فِعَلَةٌ.

1. فَعْلٌ ; as ثَوْرٌ *a bull,* ثِيَرَةٌ ; شَيْخٌ *an old man,* شِيَخَةٌ.

2. فَعَلٌ ; as وَلَدٌ *a child,* وِلْدَةٌ ; جَارٌ (for جَوَرٌ) *a neighbour,* جِيَرَةٌ ; قَاعٌ *level ground,* قِيعَةٌ ; أَخٌ (for أَخْوٌ) *a brother,* إِخْوَةٌ ; فَتًى (for فَتَيٌ) *a youth,* فِتْيَةٌ.

3. فَعَالٌ, فُعَالٌ ; as غَزَالٌ *a gazelle,* غِزْلَةٌ ; غُلَامٌ *a youth, a slave,* غِلْمَةٌ ; شُجَاعٌ *brave,* شِجْعَةٌ.

4. فَعِيلٌ ; as صَبِيٌّ (for صَبِيوٌ) *a boy,* صِبْيَةٌ ; جَلِيلٌ *thick, coarse, big, great,* جِلَّةٌ ; خَصِيٌّ *a gelding, a eunuch,* خِصْيَةٌ.

REM. اِمْرَأَةٌ *a woman,* has a plural of this form, نِسْوَةٌ.

XIII. اَفْعُلٌ.

1. فَعْلٌ, not derived from verba mediæ rad. و et ى ; as بَحْرٌ *a sea,* أَبْحُرٌ ; نَفْسٌ *the soul,* أَنْفُسٌ ; فَلْسٌ *a copper coin,* أَفْلُسٌ ; ضَبٌّ *a lizard,* أَضُبٌّ (for أَضْبُبٌ) ; وَجْهٌ *the face,* أَوْجُهٌ ; دَلْوٌ *a bucket,* أَدْلٍ (for أَدْلُوٌ or أَدْلًى) ;

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XIII. أفعل continued. *Sing.*

ظبى *an antelope,* أظب (for اظبى); يد (for يدى) *the hand,* أيد (for ايدى).

Rem. Exceptions are, for example, ثوب *a piece of cloth, a garment,* أثوب or أثوب; قوس *a bow,* أقوس or أقوس; سيف *a sword,* أسيف; عين *an eye, a fountain,* أعين.

2. Feminine quadriliterals, not ending in ـَة, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاع *the arm,* اذرع; عَنَاق *a female kid,* اعنق; يَمِين *the right hand, an oath,* أيمن; شِمَال *the left hand,* اشمل; لِسَان *the tongue,* السن; عُقَاب *an eagle,* اعقب.

3. فَعَل, فِعل, فُعل, not derived from verba mediæ rad. و et ى, rare; as جَبَل *a hill,* اجبل; زَمَن *time,* ازمن; عَصًا (for عصو) *a staff,* اعصٍ (for اعصى or اعصو); رِجل *a leg* or *foot,* ارجل; شِبل *a lion's cub,* اشبل; ذِئب *a wolf,* اذوب; قُفل *a lock,* اقفل.

Rem. بِئر, *a well,* has أبور and, by transposition, آبر. From radicals mediæ و et ى occur, for example, دَار *a house,* أدور, أدور, and, by transposition, آدر; سَاق *the shank,* أسوق, أسوق; نَار *fire,* أنور; نَاب (for نَيَب) *a canine tooth,* أنيب.

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XIII. أَفْعُل continued. *Sing.*

4. فَعَلَة, rare; as أَكَمَة *a hillock,* أَكَم; رَقَبَة *the neck,* أَرْقُب; أَمَة *a maidservant,* (for أَمْوَة), آم (for أَامِى); نَاقَة *a she-camel,* أَنُوق, أَنْوُق, and أَنِيق, whence, by transposition, أَيْنُق and, dialectically, أَوْنُق.

REM. أَفْعُل occurs now and then in a few other forms; as نَمِر *a leopard,* أَنْمُر; سَبُع *a beast of prey,* أَسْبُع; ضِلَع *a rib,* أَضْلُع; نَهَار *day,* أَنْهُر; غُرَاب *a raven,* أَغْرُب; etc.

XIV. أَفْعَال.

1. Triliterals of all forms, especially فَعَل, rarely فَعَل (see no. 2) and فُعَل; as قَدَم *a footstep,* أَقْدَام; طَلَل *a vestige or trace,* أَطْلَال; مَطَر *rain,* أَمْطَار; بَاب (for بَوَب) *a door,* أَبْوَاب; نَاب (for نَيَب) *a canine tooth, an old she-camel,* أَنْيَاب; اِبن (for بَنِى) *a son,* أَبْنَاء; أَب (for أَبُو) *a father,* آبَاء; بِئْر *a well,* آبَار or, by transposition, آبَار; رَأْى *idea, belief, opinion,* آرَاء or آرَاء; حِمْل *a load,* أَحْمَال; عِيد *a festival,* أَعْيَاد; إِبْط *the armpit,* آبَاط; قُفْل *a lock,* أَقْفَال; حُكْم *a judgment,* أَحْكَام; أُذُن or أُذْن *an ear,* آذَان; حُر *free,* أَحْرَار; اِسْم (for سُمْو) *a name,* أَسْمَاء; عَضُد *the arm,* أَعْضَاد; عِنَب *grapes,* أَعْنَاب; إِبِل *a herd*

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XIV. أَفْعَالٌ continued. *Sing.*

of camels, آبَالٌ; نَمِرٌ *a leopard,* أَنْمَارٌ; فَخِذٌ *a thigh,* أَفْخَاذٌ; فَرْخٌ *the young of a bird,* أَفْرَاخٌ; أَلْفٌ *a thousand,* آلَافٌ; بَرٌّ *pious, dutiful,* أَبْرَارٌ; فَنٌّ *a branch,* أَفْنَانٌ; رُطَبٌ *fresh ripe dates,* أَرْطَابٌ.

2. فَعْلٌ, from verba mediæ rad. و et ى, and primæ rad. و; as ثَوْبٌ *a dress,* أَثْوَابٌ; سَيْفٌ *a sword,* أَسْيَافٌ; يَوْمٌ *a day,* أَيَّامٌ (for أَيْوَامٌ); وَقْتٌ *time,* أَوْقَاتٌ; وَهْمٌ *a fancy, a notion, a mistake,* أَوْهَامٌ.

REM. شَيْءٌ, *a thing,* makes أَشْيَاءُ, and not (as one would naturally expect) أَشْيَاءٌ.

3. فَاعِلٌ, rare; as نَاصِرٌ *a helper,* أَنْصَارٌ; شَاهِدٌ *a witness,* أَشْهَادٌ; طَاهِرٌ *pure,* أَطْهَارٌ; صَاحِبٌ *a companion, a friend,* أَصْحَابٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification, rare; as شَرِيفٌ *noble,* أَشْرَافٌ; مَيِّتٌ or مَيْتٌ (for مَوِيتٌ, §. 242), *dead,* أَمْوَاتٌ.

REM. أَفْعَالٌ occurs now and then in a few other forms; as عَدُوٌّ *an enemy,* أَعْدَاءُ; فَلُوٌّ *a weaned foal, a colt,* أَفْلَاءُ; يَمِينٌ *a right hand, an oath,* أَيْمَانٌ; جَنَانٌ *the heart,* أَجْنَانٌ.

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XV. أَفْعِلَةٌ. *Sing.*

1. Quadriliterals, of which the antepenult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ; as جَنَاحٌ *a wing*, أَجْنِحَةٌ; طَعَامٌ *food*, أَطْعِمَةٌ; زَمَانٌ *time*, أَزْمِنَةٌ; دَوَاءٌ *physic*, أَدْوِيَةٌ; غِذَاءٌ *food*, أَغْذِيَةٌ; لِسَانٌ *the tongue*, أَلْسِنَةٌ; حِمَارٌ *an ass*, أَحْمِرَةٌ; إِلٰهٌ *a god*, آلِهَةٌ (for اِلٰهَةٌ); إِمَامٌ *an 'imām or priest*, أَئِمَّةٌ or أَأِمَّةٌ (for اِمَامَةٌ); فِنَاءٌ *a courtyard*, أَفْنِيَةٌ; فُؤَادٌ *the heart*, أَفْئِدَةٌ; غُرَابٌ *a raven*, أَغْرِبَةٌ; غُلَامٌ *a youth*, أَغْلِمَةٌ; زُقَاقٌ *a lane, a strait*, أَزِقَّةٌ; عَمُودٌ *a pillar*, أَعْمِدَةٌ; رَغِيفٌ *a cake of bread*, أَرْغِفَةٌ; قَضِيبٌ *a branch, a rod*, أَقْضِبَةٌ; كَثِيبٌ *a sand-hill*, أَكْثِبَةٌ; قَفِيزٌ *a certain measure*, أَقْفِزَةٌ.

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad. geminatæ or ultimæ rad. و et ى; as عَزِيزٌ *mighty, glorious*, أَعِزَّةٌ (for أَعْزِزَةٌ); عَفِيفٌ *temperate, chaste*, أَعِفَّةٌ; شَحِيحٌ *niggardly, stingy*, أَشِحَّةٌ; حَبِيبٌ *dear*, أَحِبَّةٌ; صَبِيٌّ *a boy* (for صَبِيُوٌ), أَصْبِيَةٌ; نَجِيٌّ *a confidant*, أَنْجِيَةٌ; عَيِيٌّ *stammering, stuttering*, أَعْيِيَةٌ.

3. فَعْلٌ, فِعْلٌ, فُعْلٌ, rare; as فَرْخٌ *the young of a bird*, أَفْرِخَةٌ;

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XV. أَفْعِلَةٌ continued. *Sing.*

نَعْلٌ *a shoe,* أَنْعِلَةٌ ; نَجْدٌ *a high land,* أَنْجِدَةٌ ; زِرٌّ *a button,* أَزِرَّةٌ (for أَزْرِرَةٌ) ; بُرْجٌ *a tower,* أَبْرِجَةٌ ; جُحْرٌ *the hole of a reptile,* أَجْحِرَةٌ.

4. فَعَلٌ, فُعَلٌ, rare ; as طَبَقٌ *a cover* or *lid,* أَطْبِقَةٌ ; زَادٌ (for زَوَدٌ) *provisions,* أَزْوِدَةٌ ; خَالٌ (for خَوَلٌ) *an uncle* (*by the mother's side*), أَخْوِلَةٌ ; قَفًا (for قَفَيٌ or قَفَوٌ) *the back of the neck,* أَقْفِيَةٌ ; نَدًى *moisture, dew,* أَنْدِيَةٌ ; خُزَزٌ *a buck-hare,* أَخِزَّةٌ (for أَخْزِزَةٌ).

Rem. أَفْعِلَةٌ is rarely used in some other forms ; as سِجَاءٌ or سِجَايَةٌ *a sealed strip of paper* (with which a letter is bound), أَسْجِيَةٌ ; وَادٍ *a watercourse,* أَوْدِيَةٌ.

XVI. فَوَاعِلُ.

1. فَاعَلٌ ; as خَاتَمٌ *a signet-ring,* خَوَاتِمُ ; طَابَعٌ *a seal,* طَوَابِعُ ; طَابَقٌ *a pot, a crucible,* ظَوَابِقُ ; قَالَبٌ *a mould,* قَوَالِبُ.

2. فَاعِلٌ, substantives ; بَاعِثٌ *a motive* or *cause,* بَوَاعِثُ ; حَافِرٌ *a hoof* (of a horse or ass), حَوَافِرُ ; جَانِبٌ *a side,* جَوَانِبُ ; كَاهِلٌ *the space between the shoulders,* كَوَاهِلُ ;

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XVI. فَوَاعِلُ continued. *Sing.*

غَارِبٌ *the top of a camel's hump, of a wave, etc.*, غَوَارِبُ; سَاحِلٌ *the seashore*, سَوَاحِلُ; شَاهِدٌ *an example*, شَوَاهِدُ.

3. فَاعِلٌ, verbal adjectives, applicable to men, rare; as فَارِسٌ *a horseman*, فَوَارِسُ; تَابِعٌ *a follower*, تَوَابِعُ; نَاكِسٌ *hanging the head*, نَوَاكِسُ; هَالِكٌ *perishing*, هَوَالِكُ; خَالِفٌ *remaining behind*, خَوَالِفُ.

4. فَاعِلٌ, verbal adjectives, applicable by their signification only to females (§. 297, rem. *b*); as حَامِلٌ *pregnant*, حَوَامِلُ; حَائِضٌ *menstruating*, حَوَائِضُ; طَالِقٌ *divorced*, طَوَالِقُ.

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ *fruit*, فَوَاكِهُ; صَاعِقَةٌ *a thunderbolt*, صَوَاعِقُ; نَادِرَةٌ *a rarity, a witticism, a joke*, نَوَادِرُ; آنِسَةٌ *cheerful, sociable*, أَوَانِسُ; صَاحِبَةٌ *a female companion*, صَوَاحِبُ; خَاصَّةٌ *distinguished people, the upper classes*, خَوَاصُّ (for خَوَاصِصُ); عَامَّةٌ *common people, the vulgar*, عَوَامُّ (for عَوَامِمُ); فَائِدَةٌ *gain, profit*, فَوَائِدُ; جَارِيَةٌ *a girl*, جَوَارٍ (for جَوَارِي, see no. XXIII., rem.); نَاحِيَةٌ *a quarter of the sky, a region, a district*, نَوَاحٍ (for نَوَاحِي).

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XVI. فَوَاعِلُ continued. *Sing.*

Rem. Initial و is changed into أ; as وَاصِلَةٌ *joining* or *adding, a proximate cause,* أَوَاصِلُ (for وَوَاصِلُ); وَاقِيَةٌ *custody, a guard,* أَوَاقٍ (for وَوَاقٍ, وَوَاقِيُ), which is also the plural of أُوقِيَّةٌ = وَاقِيَةٌ *an ounce.*

6. فَاعِلَاءُ; as حَائِيَاءُ, دَامَّاءُ, قَاصِعَاءُ, نَافِقَاءُ, *holes of the jerboa,* حَوَائِثُ (for حَوَائِيُ), دَوَامٌّ (for دَوَامِمُ), قَوَاصِعُ, سَابِيَاءُ; نَوَافِقُ *a caul,* سَوَابٍ (for سَوَابِيُ).

XVII. فَعَائِلُ.

Fem. quadriliterals, of which the third letter is servile or quiescent (a long vowel), whether they have the fem. termination ـَة, or not; as سَحَابَةٌ *a cloud,* سَحَائِبُ; رِسَالَةٌ *an embassy, a letter, a treatise,* رَسَائِلُ; ذُؤَابَةٌ *a lock of hair,* ذَوَائِبُ; جَزِيرَةٌ *an island,* جَزَائِرُ; صَحِيفَةٌ *a written leaf, a letter, a book,* صَحَائِفُ; صَفِيحَةٌ *a board* or *plank, a slab,* صَفَائِحُ; كَرِيمَةٌ *noble,* كَرَائِمُ; ذَبِيحَةٌ *slaughtered, a victim,* ذَبَائِحُ; حَلُوبَةٌ *a milch-camel,* حَلَائِبُ; شَمَالٌ *the north wind,* شَمَائِلُ; شِمَالٌ *the left hand,* شَمَائِلُ; جَزُورٌ *a she-camel for slaughter,* جَزَائِرُ; عَجُوزٌ *an old woman,* عَجَائِزُ; ذَنُوبٌ *a large bucket,* ذَنَائِبُ.

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XVII. فَعَائِلُ continued. *Sing.*

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ *a young camel*, أَفَائِلُ; ضَمِيرٌ *a pronoun*, ضَمَائِرُ; حَاجَةٌ *a want* or *need, a thing, affair* or *business*, حَوَائِجُ; ضَرَّةٌ *a second wife*, ضَرَائِرُ; حُرَّةٌ *a free woman*, حَرَائِرُ; لَيْلٌ *the night*, لَيَائِلُ.

XVIII. فِعْلَانٌ.

1. فُعْلٌ, from radicals mediæ و; as حُوتٌ, نُونٌ, *a fish*, حِيتَانٌ, سُورٌ; نِينَانٌ *a wall*, سِيرَانٌ; عُودٌ *a piece of wood, a branch*, عِيدَانٌ; دُودٌ *a worm*, دِيدَانٌ.

2. فَعْلٌ; as خَرَبٌ *a male bustard*, خِرْبَانٌ; وَصْعٌ *a kind of small bird*, وِصْعَانٌ; وَرَلٌ *a lizard*, وِرْلَانٌ; تَاجٌ (for تَوَجٌ) *a crown*, بَابٌ; تِيجَانٌ *a door*, بِيبَانٌ; جَارٌ *a neighbour*, جِيرَانٌ; نَارٌ *fire*, نِيرَانٌ; فَتًى (for فَتَوٌ) *a youth*, فِتْيَانٌ; أَخٌ (for أَخَوٌ) *a brother*, إِخْوَانٌ.

3. فُعْلٌ; as صُرَدٌ *a kind of bird*, صِرْدَانٌ; نُغَرٌ *a nightingale*, نِغْرَانٌ; جُرَذٌ *a field-rat*, جِرْذَانٌ; خُزَزٌ *a buck-hare*, خِزَّانٌ.

4. فُعَلٌ, and more rarely فَعَلٌ and فِعَلٌ; as غُلَمٌ *a boy, a slave*, غِلْمَانٌ; غُرَابٌ *a raven*, غِرْبَانٌ; عُقَابٌ *an eagle*, عِقْبَانٌ; ذُبَابٌ *a fly*, ذِبَّانٌ; غَزَالٌ *a gazelle*, غِزْلَانٌ; شِهَابٌ *a*

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XVIII. فِعْلَانٌ continued. *Sing.*

firebrand, a meteor, شِهْبَانٌ ; صِوَارٌ *a herd of wild cattle,* صِيرَانٌ.

5. فَعْلٌ and فِعْلٌ, rare; as عَبْدٌ *a slave,* عِبْدَانٌ ; وَغْدٌ *a slave,* وِغْدَانٌ ; ثَوْرٌ *a bull,* ثِيرَانٌ ; ضَيْفٌ *a guest,* ضِيفَانٌ ; فَأْرٌ *a mouse,* فِئْرَانٌ ; رَأْلٌ *a young ostrich,* رِئْلَانٌ ; صِنْوٌ *one of two or more trees growing from a single root,* صِنْوَانٌ ; قِنْوٌ *a bunch of dates,* قِنْوَانٌ ; نِيرٌ *a yoke,* نِيرَانٌ.

6. فَعِيلٌ, rare; as قَضِيبٌ *a branch,* قِضْبَانٌ ; ظَلِيمٌ *a male ostrich,* ظِلْمَانٌ ; صَبِيٌّ (for صَبِيٌو) *a boy* or *child,* صِبْيَانٌ ; خَصِيٌّ *a gelding, a eunuch,* خِصْيَانٌ.

7. فُعَيْلٌ, فُعَيْلَةٌ, not diminutives, rare; as عُنَيْتٌ, جُمَيْلٌ, *a nightingale,* عِنْتَانٌ, جِمْلَانٌ ; تُمَيْلَةٌ *a sort of wild cat,* تِمْلَانٌ.

8. فَعَلَانٌ, rare; as شَقَذَانٌ *a male chamæleon,* شِقْذَانٌ ; كَرَوَانٌ *a bustard,* كِرْوَانٌ ; وَرَشَانٌ *a wood-pigeon,* وِرْشَانٌ.

9. فَاعِلٌ, rare; as حَائِطٌ *a wall,* حِيطَانٌ ; جَانٌّ *a spiritual being of the class called* اَلْجِنُّ, جِنَّانٌ.

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XVIII. فِعَلَّانٌ continued. *Sing.*

REM. أَمَةٌ (for أَمْوَةٌ), *a maidservant*, has إِمَوَانٌ; and اِمْرَأَةٌ, *a woman*, an irregular plural نِسْوَانٌ.

XIX. فُعْلَانٌ.

1. فَعْلٌ, more rarely فِعْلٌ; as سَقْفٌ *a roof*, سُقْفَانٌ; وَغْدٌ *a slave*, وُغْدَانٌ; عَبْدٌ *a slave*, عُبْدَانٌ; ظَهْرٌ *the back, the short side of a wing-feather*, ظُهْرَانٌ; بَطْنٌ *the belly, the long side of a wing feather*, بُطْنَانٌ; ذِئْبٌ *a wolf*, ذُؤْبَانٌ; قِنْوٌ *a bunch of dates*, قُنْوَانٌ; زِقٌّ *a skin for water, etc.*, زُقَّانٌ.

2. فَعَلٌ; as بَلَدٌ *a town*, بُلْدَانٌ; بَرَقٌ, حَمَلٌ, *a lamb*, بُرْقَانٌ, حُمْلَانٌ; ذَكَرٌ *a male*, ذُكْرَانٌ.

3. فُعَالٌ, rare; as زُقَاقٌ *a lane, a strait*, زُقَّانٌ; شُجَاعٌ *brave*, شُجْعَانٌ; شِهَابٌ *a firebrand, a meteor*, شُهْبَانٌ; حُوَارٌ *an unweaned foal of a camel*, حُوْرَانٌ.

4. فَعِيلٌ; as رَغِيفٌ *a cake of bread*, رُغْفَانٌ; قَضِيبٌ *a twig* or *rod*, قُضْبَانٌ; كَثِيبٌ *a sand-hill*, كُثْبَانٌ; ظَلِيمٌ *a male ostrich*, ظُلْمَانٌ; خَلِيلٌ *a friend*, خُلَّانٌ; قَرِيٌّ *a channel for irrigation*, قُرْيَانٌ; صَبِيٌّ *a boy* or *child*, صُبْيَانٌ.

5. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediæ rad. و et ى; as رَاكِبٌ *a rider*,

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XIX. فُعَلَانٌ continued. *Sing.*

رُكْبَانٌ; صَاحِبٌ *a companion,* صُحْبَانٌ; فَارِسٌ *a horseman,* فُرْسَانٌ; رَاهِبٌ *a Christian ascetic* or *recluse,* رُهْبَانٌ; شَابٌّ *a youth,* شُبَّانٌ; رَاعٍ *a shepherd,* رُعْيَانٌ.

6. أَفْعَلُ, fem. فَعْلَاءُ; as أَحْمَرُ *red,* حُمْرَانٌ; أَصْلَعُ *bald,* صُلْعَانٌ; أَصَمُّ *deaf,* صُمَّانٌ; أَعْوَرُ *blind of one eye,* عُوْرَانٌ; أَبْيَضُ *white,* بِيضَانٌ (for بُيْضَانٌ); أَعْمَى *blind,* عُمْيَانٌ.

Rem. The forms فِعْلَانٌ and فُعْلَانٌ are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of عُوْرَانٌ, *blind of one eye,* from أَعْوَرُ, and حُوْرَانٌ, *unweaned foals of camels,* from حُوَارٌ, we find عِيْرَانٌ and حِيْرَانٌ.

XX. فُعَلَاءُ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatæ or tertiæ rad. و et ى; as فَقِيرٌ *poor,* فُقَرَاءُ; أَمِيرٌ *a commander* or *chief,* أُمَرَاءُ; رَئِيسٌ *a chief,* رُؤَسَاءُ; بَخِيلٌ *stingy,* بُخَلَاءُ; ظَرِيفٌ *witty,* ظُرَفَاءُ; حَكِيمٌ *wise, a philosopher* or *sage, a physician,* حُكَمَاءُ; نَجِيبٌ *noble,* نُجَبَاءُ; بَيِّنٌ *clear, plain, eloquent,* بُيَنَاءُ.

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XX. فُعَلَاءُ continued. *Sing.*

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَالِمٌ *learned,* عُلَمَاءُ; جَاهِلٌ *ignorant,* جُهَلَاءُ; شَاعِرٌ *a poet,* شُعَرَاءُ; عَاقِلٌ *wise,* عُقَلَاءُ; صَالِحٌ *good, right,* صُلَحَاءُ.

REM. Examples of rarer cases are: سَمْحٌ *liberal,* سُمَحَاءُ; جَوَادٌ *liberal,* جُوَدَاءُ; جَبَانٌ *cowardly,* جُبَنَاءُ (from جَبِينٌ); شُجَاعٌ *brave,* شُجَعَاءُ (from شَجِيعٌ); قَتِيلٌ *slain,* قُتَلَاءُ; أَسِيرٌ *a prisoner,* أُسَرَاءُ.— خَلِيفَةٌ, *a successor, a deputy, a caliph,* usually makes خَلَائِفُ in the former senses, and خُلَفَاءُ in the last.

XXI. أَفْعِلَاءُ.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertiæ rad. و et ى; as صَدِيقٌ *a friend* أَصْدِقَاءُ; قَرِيبٌ *a relative,* أَقْرِبَاءُ; خَلِيلٌ, حَبِيبٌ, *a friend,* أَحِبَّاءُ, أَخِلَّاءُ (for أَخْلِلَاءُ, أَحْبِبَاءُ); طَبِيبٌ *a physician,* أَطِبَّاءُ; شَدِيدٌ *strong,* أَشِدَّاءُ; هَيِّنٌ (for هَوِينٌ) *light, easy,* أَهْوِنَاءُ; لَيِّنٌ (for لَيِينٌ) *smooth, easy,* أَلْيِنَاءُ; بَيِّنٌ *clear, plain, eloquent,* أَبْيِنَاءُ; غَنِيٌّ *rich,* أَغْنِيَاءُ; عَيِيٌّ *stuttering, stammering,* أَعْيِيَاءُ; وَلِيٌّ *a friend, a wèlī* or *saint,* أَوْلِيَاءُ;

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XXI. أَفْعِلَاءُ continued. *Sing.*

شَقِيٌّ *wretched,* أَشْقِيَاءُ ; سَخِيٌّ *liberal,* أَسْخِيَاءُ ; تَقِيٌّ *pious,* أَتْقِيَاءُ ; and similarly, بَرِيٌّ for بَرِيءٌ, *quit of, exempt from,* أَبْرِيَاءُ ; نَبِيٌّ, for نَبِيءٌ, *a prophet,* أَنْبِيَاءُ.

XXII. فَعْلَى.

1. فَعِيلٌ, فَعِلٌ, فَاعِلٌ, أَفْعَلُ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتِيلٌ *slain,* قَتْلَى ; جَرِيحٌ *wounded,* جَرْحَى ; لَدِيغٌ *bitten by a snake, stung by a scorpion,* لَدْغَى ; أَسِيرٌ *a prisoner,* أَسْرَى ; مَيِّتٌ (for مَوِيتٌ) *dead,* مَوْتَى ; مَرِيضٌ *sick,* مَرْضَى ; غَرِيقٌ *drowned,* غَرْقَى ; هَالِكٌ *perishing,* هَلْكَى ; عَائِلٌ *poor,* عَيْلَى ; زَمِنٌ *paralytic,* زَمْنَى ; هَرِمٌ *decrepit through age,* هَرْمَى ; وَجِعٌ *in pain,* وَجْعَى ; حَمِقٌ, or أَحْمَقُ, *silly,* حَمْقَى ; جَرِبٌ, or أَجْرَبُ, *mangy, scabby,* جَرْبَى ; أَنُوكُ *a fool,* نَوْكَى.

2. فَعْلَانُ, verbal adjectives; as كَسْلَانُ *lazy,* كَسْلَى ; غَضْبَانُ *angry,* غَضْبَى ; غَرْثَانُ *hungry,* غَرْثَى ; سَكْرَانُ *drunken,* سَكْرَى.

Rem. The plural فِعْلَى is said to occur in only two words; viz., حَجَلٌ *a partridge,* حِجْلَى, and ظَرِبَانٌ *a polecat,* ظِرْبَى.

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XXIII. فَعَالٍ. *Sing.*

1. فَعْلَاءُ; as عَذْرَاءُ *a virgin,* عَذَارٍ; صَحْرَاءُ *a plain* or *desert,* صَحَارٍ; فَيْفَاءُ *a desert,* فَيَافٍ.

2. فِعْلَى, فَعْلَى; as فَتْوَى *a judicial opinion,* فَتَاوٍ; دَعْوَى *a claim,* دَعَاوٍ; ذِفْرَى *the prominent bone behind the ear,* ذَفَارٍ.

3. فِعْلَةٌ, فِعْلِيَةٌ, فَعْلُوَةٌ; as سِعْلَاةٌ *a female ġūl* (غُولٌ) or *goblin, an old hag,* سَعَالٍ; حِذْرِيَةٌ *rough ground,* حَذَارٍ; عِفْرِيَةٌ *the hackles* of a cock, عَفَارٍ; تَرْقُوَةٌ *the collar-bone,* تَرَاقٍ; عَرْقُوَةٌ *the cross-handle of a bucket,* عَرَاقٍ.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِيُ and فَعَالِيَ (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِيَ, with the art. اَلْفَعَالِيَ.—In the same way لَيْلٌ, *night,* makes لَيَالٍ (acc. لَيَالِيَ); أَهْلٌ *one's people* or *family,* أَهَالٍ (acc. أَهَالِيَ); and أَرْضٌ, *the earth,* أَرَاضٍ (acc. أَرَاضِيَ).

XXIV. فَعَالَى.

1. فَعْلَاءُ; as عَذْرَاءُ *a virgin,* عَذَارَى; صَحْرَاءُ *a plain* or *desert,* صَحَارَى; فَيْفَاءُ *a desert,* فَيَافَى.

2. فِعْلَى, فَعْلَى; as فَتْوَى *a judicial opinion,* فَتَاوَى; حَلْوَى

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XXIV. فَعَالَى continued. *Sing.*

sweetmeat, حَلَاوَى; دَعْوَى *a claim,* دَعَاوَى; ذِفْرَى *the prominent bone behind the ear,* ذَفَارَى; شَكْوَى *a complaint,* شَكَاوَى.

3. فُعْلَى, feminine adjectives, not superlatives; as أُنْثَى *female, feminine,* أُنَاثَى; حُبْلَى *pregnant,* حَبَالَى; خُنْثَى *a hermaphrodite,* خَنَاثَى.

4. فِعْلِيَةٌ; as حِذْرِيَةٌ *rough ground,* حَذَارَى; عِفْرِيَةٌ *the hackles of a cock,* عَفَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالَى are interchangeable.

5. فَعْلَانُ, fem. فَعْلَى, and فَعِيلٌ, verbal adjectives; as سَكْرَانُ *drunken,* سَكَارَى; غَضْبَانُ *angry,* غَضَابَى; غَرْثَانُ *hungry,* غَرَاثَى; كَسْلَانُ *lazy,* كَسَالَى; حَيْرَانُ *perplexed,* حَيَارَى; غَيْرَانُ *jealous,* غَيَارَى; أَسِيرٌ *a prisoner,* أُسَارَى; يَتِيمٌ *an orphan,* يَتَامَى; نَدِيمٌ *a boon-companion,* نَدَامَى; أَيِّمٌ (for إِيِيمٌ) *unmarried,* أَيَامَى.

6. فَعِلٌ, فَعُلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly,* حَبَاطَى; وَجِعٌ *in pain,* وَجَاعَى; حَذِرٌ *cautious, wary,* حَذَارَى; حَزِنٌ *sad,* حَزَانَى.

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Plur. Fract.

XXIV. فَعَالَى continued. *Sing.*

REM. Instead of فَعَالَى we find, in nos. 5 and 6, فُعَالَى and even فِعَالَى; as كُسَالَى, وُجَاعَى, أُسَارَى, غُيَارَى, عُجَالِي, حُيَارَى, سُكَارَى or كِسَالَى.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad و et ى; as هَدِيَّةٌ *a present*, هَدَايَا; مَنِيَّةٌ *fate*, مَنَايَا; رَعِيَّةٌ *subjects*, رَعَايَا; بَلِيَّةٌ *a trial* or *calamity*, بَلَايَا; مَطِيَّةٌ *an animal for riding*, مَطَايَا; سَجِيَّةٌ *nature, disposition*, سَجَايَا; خَطِيَّةٌ (for خَطِيئَةٌ) *a sin*, خَطَايَا.

REM. We write هَدَايَا instead of هَدَائِي, etc., to prevent the repetition of the letter ى (see §. 179, rem. *a*).—Many grammarians regard these words as being of the form فَعَائِلُ (see XVII.), for هَدَائِيُ (هَدَآءٌ), etc.

8. فُعَالَةٌ, from verba tertiæ rad. و et ى; as جُدَايَةٌ *a young gazelle*, جُدَايَا; إِتَاوَةٌ *a tax*, أُتَاوَى; إِدَاوَةٌ *a small water-skin*, أُدَاوَى; عُلَاوَةٌ *the upper part, something over and above*, عُلَاوَى; هِرَاوَةٌ *a stout stick*, هُرَاوَى; نُقَاوَةٌ *plants of the kind called* حَمْض, *used for washing clothes*, نُقَاوَى; نُقَايَةٌ *the pick and choice of anything*, نُقَايَا.

REM. Here too فَعَالَى is thought to stand for فَعَائِلُ; as جَدَايَا for جَدَائِيُ (جَدَآءٌ), etc.

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XXIV. فَعَالَى continued. *Sing.*

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ى; as رَاوِيَةٌ *a camel used in drawing water, a large water-skin,* رَوَايَا; حَاوِيَةٌ *an intestine,* حَوَايَا; زَاوِيَةٌ *a corner,* زَوَايَا.

REM. Here فَعَالِي is thought to stand for فَوَاعِل; as رَوَايَا for رَوَائِي (رَوَآءٌ), etc.

XXV. فَعِيلٌ (rare).

1. فَعَلٌ, فَعَلٌ; as عَبْدٌ *a slave,* عَبِيدٌ; كَلْبٌ *a dog,* كَلِيبٌ; بَقَرٌ *cattle,* بَقِيرٌ; رَحًى *a mill,* رَحِيٌّ.

2. فِعَالٌ; as حِمَارٌ *an ass,* حَمِيرٌ.

3. فَاعِلٌ; as حَاجٌّ *a pilgrim,* حَجِيجٌ; غَازٍ (for غَازِوٌ) *a soldier,* غَزِيٌّ (for غَزِيوٌ); مَاعِزٌ *a goat,* مَعِيزٌ; ضَائِنٌ *a sheep,* ضَئِينٌ.

XXVI. فُعُولَةٌ (rare).

فَعَلٌ, فَعَلٌ; as بَعْلٌ *a husband,* بُعُولَةٌ; عَمٌّ *an uncle (by the father's side),* عُمُومَةٌ; عَيْرٌ *a wild ass,* عُيُورَةٌ; خَالٌ *an uncle (by the mother's side),* خُؤُولَةٌ.

XXVII. فَعَالَةٌ (rare).

1. فَعَلٌ, فَعَلٌ; as ثَوْرٌ *a bull,* ثِيَارَةٌ; حَجَرٌ *a stone,* حِجَارَةٌ.

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Plur. Fract.

XXVII. فِعَالَةٌ (rare) continued. *Sing.*

2. فَاعِلٌ; as نَاهِبٌ *a plunderer,* نِهَابَةٌ; وَارِدٌ *going down to drink* or *to draw water,* وِرَادَةٌ; صَاحِبٌ *a companion,* صِحَابَةٌ (also صَحَابَةٌ).

XXVIII. فَعَلٌ (rare).

1. فَعَلَةٌ, فَعْلَةٌ; as حَلَقَةٌ *a ring, a circle,* حَلَقٌ; بَكَرَةٌ *a pulley,* بَكَرٌ.

2. فَاعِلٌ, as نَاهِلٌ *drinking for the first time* (of camels), نَهَلٌ; طَالِبٌ *seeking,* طَلَبٌ; خَادِمٌ *a servant,* خَدَمٌ; تَابِعٌ *a follower, an attendant,* تَبَعٌ; رَاصِدٌ *lying in wait, watching,* رَصَدٌ; حَارِسٌ *a guardian, a keeper,* حَرَسٌ; جَالِبٌ *a driver, an importer,* جَلَبٌ.

XXIX. فَعْلٌ (rare).

فَاعِلٌ; as شَارِبٌ *drinking,* شَرْبٌ; نَاصِرٌ *a helper,* نَصْرٌ; تَاجِرٌ *a merchant,* تَجْرٌ; صَاحِبٌ *a companion,* صَحْبٌ; رَاكِبٌ *a rider,* رَكْبٌ; سَافِرٌ *a traveller,* سَفْرٌ.

REM. *a.* The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions. The dictionaries also give various forms which we have not thought it necessary to notice; for instance,

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مَفْعَلَةٌ, rarely مَفْعِلَةٌ and مَفْعَلَةٌ (as ضَبُعٌ *a hyæna*, مَضْبَعَةٌ; عَبْدٌ *a slave*, مَعْبَدَةٌ; شَيْخٌ *an old man, a chief, a doctor*, مَشْيَخَةٌ, مَشْيِخَةٌ and مَشْيُخَةٌ; سَيْفٌ *a sword*, مَسْيَفَةٌ and مَسِيفَةٌ), and مَفْعُولَآءُ, of which the principle examples in use are: أَتَانٌ *a she-ass*, مَأْتُونَآءُ; بَغْلٌ *a mule*, مَبْغُولَآءُ; تَيْسٌ *a he-goat*, مَتْيُوسَآءُ; حِمَارٌ *a he-ass*, مَحْمُورَآءُ; شَيْخٌ *an old man*, مَشْيُوخَآءُ; عَبْدٌ *a slave*, مَعْبُودَآءُ; عِلْجٌ *a Christian, (or other not Muḥammadan) captive* or *slave*, مَعْلُوجَآءُ; عَيْرٌ *a wild ass*, مَعْيُورَآءُ; كَبِيرٌ *large, stout*, مَكْبُورَآءُ.

Rem. *b.* Many forms of the pluralis fractus seem to be derived, not from the singular forms in actual use, but from others, which are obsolete or of rare occurrence. E. g. فَاعِلٌ, pl. فُعَلَآءُ, (as شَاعِرٌ *a poet*, شُعَرَآءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, (as هَالِكٌ *perishing*, هَلْكَى,) also from an obsolete فَعِيلٌ (هَلِيكٌ).

Rem. *c.* From the preceding table it is obvious that one sing. may have several forms of the pluralis fractus; e. g. بَحْرٌ *a sea*, عَبْدٌ; ثَوْرٌ *a bull*, أَثْوَارٌ, ثِيرَةٌ, ثِيرَانٌ, ثِيَارٌ, ثِيَارَةٌ; أَبْحُرٌ, بُحُورٌ, بِحَارٌ; عُبْدَانٌ, أَعْبُدٌ, عَبِيدٌ, أَعْبِدَةٌ, أَعْبَادٌ, عُبُودٌ, عِبَادٌ, عُبُدٌ, عَبْدٌ, عِبِدَّانٌ, عِبِدَّآءُ, عِبِدَّى, عِبْدَةٌ, مَعْبَدَةٌ, مَعْبُودَآءُ, see rem. *a*); صَاحِبٌ *a companion*, صَحْبٌ, صِحَابٌ, أَصْحَابٌ, صَحَابَةٌ, صُحْبَانٌ (besides صُحْبَةٌ, see rem. *a*). Or one sing. may have several plurales fracti and a pluralis sanus besides; e. g. شَاهِدٌ *one who is present, an eye-witness, a witness*, شَهْدٌ, شَاهِدُونَ, شُهُودٌ, شُهَّدٌ; أَشْهَادٌ; عَابِدٌ *serving, worshipping*, عُبَّادٌ, عَابِدُونَ, عَبَدَةٌ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example*, has شَوَاهِدُ. The word بَيْتٌ means: 1) *a tent* or *house*, 2) *a verse of poetry*; in the former sense the plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.

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Again, عَيْنٌ signifies: 1) *an eye*, 2) *a fountain*, 3) *peculiar nature* or *essence*, 4) *a distinguished man*; its plur. fract. in the first sense is عُيُونٌ, أَعْيُنٌ, or أَعْيَانٌ; in the second, عُيُونٌ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: 1) *the belly*, 2) *a valley*, 3) *a tribe*, 4) *the interior*, 5) *the inner* or *wider side of a wing-feather*; its plur. fract. in the first sense is بُطُونٌ, أَبْطُنٌ, or بُطْنَانٌ; in the second, بُطُونٌ, أَبْطِنَةٌ, or بُطْنَانٌ; in the third, بُطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.

305. The forms of the plur. fract. of substantive and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

I. فَعَالِلُ (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ). *Sing.*

1. Quadriliteral substantives and adjectives (ĕ not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*, ثَعَالِبُ; ضِفْدِعٌ *a frog*, ضَفَادِعُ; دِرْهَمٌ *a dirham*, دَرَاهِمُ; بُرْثُنٌ *a claw* of a lion, بَرَاثِنُ; جُنْدَبٌ *a locust*, جَنَادِبُ; قَنْطَرَةٌ *a bridge*, قَنَاطِرُ; زِعْنِفَةٌ *a fin* of a fish, زَعَانِفُ; جَوْهَرٌ *gems*, جَوَاهِرُ; كَوْكَبٌ *a star*, كَوَاكِبُ; جَدْوَلٌ *a streamlet, a column* or *table* (in a book), جَدَاوِلُ.

2. Quadriliterals (ĕ not included), formed from triliteral roots by prefixing أ, ت, or م; as إِصْبَعٌ, *a finger*, أَصَابِعُ;

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Plur. Fract.

I. فَعَالِلُ (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) cont. *Sing.*

آدَمُ *Adam,* أَوَادِمُ; أُفْعَى *a viper,* أُفَاعٍ (for أُفَاعِيْ, compare §. 304, no. XXIII., rem.); تَجْرِبَةٌ *trial, experience,* تَجَارِبُ; مِخْلَبٌ *a claw* or *talon,* مَخَالِبُ; مَنْزِلَةٌ *a halting-place, a station,* مَنَازِلُ; مَحَلَّةٌ *a place where one stops* or *dwells, a quarter of a town,* مَحَالُّ; مَعِيشَةٌ *means of subsistence,* مَعَايِشُ; مَعْنًى *meaning,* مَعَانٍ (for مَعَانِيْ); مَرْثِيَةٌ *an elegy,* مَرَاثٍ (for مَرَاثِيْ).

Rem. *a.* In the plur. fract. of the form مَفَاعِلُ from verba mediæ rad. ى, the ى is not converted after the ĕlif productionis into hèmza (ء),—as happens, for instance, in form XVII. of the triliterals (فَعَائِلُ), or in the nomen agentis (فَاعِلٌ, §. 240), —but it remains unchanged; e. g. مَسَاحٌ, مَسَاحَةٌ, *an open space for walking* (from سَاحَ for سَيَحَ), مَسَايِحُ; whereas مَسَائِحُ is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مِقْوَسٌ *a bowcase,* مَقَاوِسُ; مَفَازَةٌ (from فَازَ for فَوَزَ) *a desert,* مَفَاوِزُ; but in a few cases it is changed into ى, as مَغَاصٌ (from غَاصَ for غَوَصَ) *a place for diving,* مَغَايِصُ; مَغَارَةٌ (from غَارَ for غَوَرَ) *a cave,* مَغَايِرُ; and in one or two instances into hèmza (ء), e. g. مُصِيبَةٌ (from صَابَ for صَوَبَ) *a misfortune,* مَصَائِبُ, مَصَايِبُ, and usually مَصَائِبُ; مَنَارَةٌ *a candlestick, a lighthouse, a minaret,* مَنَاوِرُ, مَنَايِرُ, and usually مَنَائِرُ.

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Plur. Fract.

I. فَعَالِلُ (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) cont. *Sing.*

REM. *b.* Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives, a plur. أَفَاعِلُ; e. g. أَدْهَمُ *a shackle* or *fetter*, أَدَاهِمُ; أَرْقَمُ *a mottled snake*, أَرَاقِمُ; اَلْأَكْبَرُ *the greatest*, اَلْأَكَابِرُ, *grandees, nobles.*

II. فَعَالِيلُ (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ).

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ى); as شَيْطَانٌ *a devil*, شَيَاطِينُ; سِرْحَانٌ *a wolf*, سَرَاحِينُ; سُلْطَانٌ *a sultan*, سَلَاطِينُ; تُبَّانٌ *short drawers*, تَبَابِينُ; نُوَّارٌ *white flowers*, نَوَاوِيرُ; فُقَّاعَةٌ *a bubble*, فَقَاقِيعُ; سِكِّينٌ *a knife*, سَكَاكِينُ; قِنْدِيلٌ *a lamp*, قَنَادِيلُ; شُؤْبُوبٌ *a heavy shower of rain*, شَآبِيبُ; كُرْسِيٌّ *a chair*, كَرَاسِيُّ (for كَرَاسِيُّ); بَرِّيَّةٌ *a desert*, بَرَارِيُّ (for بَرَارِيُّ); تِمْثَالٌ *a statue*, تَمَاثِيلُ; تَصْوِيرٌ *a picture*, تَصَاوِيرُ; تَارِيخٌ *a chronicle*, تَوَارِيخُ; مِسْكِينٌ (compare §. 303, *f*, rem.); مِفْتَاحٌ *a key*, مَفَاتِيحُ; مَيْمُونٌ *lucky, auspicious*, مَيَامِينُ; مَشْئُومٌ *unlucky, inauspicious*, مَشَائِيمُ; مَسْكِينٌ *poor*, مَسَاكِينُ; مَلْعُونٌ *accursed*, مَلَاعِينُ; إِعْصَارٌ *a dust-storm with whirlwinds*, أَعَاصِيرُ; إِكْلِيلٌ *a garland* or *crown*, أَكَالِيلُ; أُرْجُوزَةٌ *a poem in the metre rajèz*, أَرَاجِيزُ;

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Plur. Fract. *Sing.*

II. فَعَالِيلُ (فَوَاعِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ) cont.

أَدَاحِيُّ; إِدْحِيٌّ or أُدْحِيٌّ (for ادحوى), *an ostrich's nest*, يَنَابِيعُ; يَنْبُوعٌ *a spring*, أَمَانِيُّ; أُمْنِيَّةٌ (for امنوية) *a wish*, يَعَاسِيبُ; يَعْسُوبٌ *the queen-bee* (rex apum), جَوَامِيسُ; جَامُوسٌ *a buffalo*, بَوَاسِيرُ; بَاسُورٌ *hæmorrhoids*.

Rem. *a.* The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِيمُ *signet-rings*, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمُ); دَرَاهِيمُ *dirhams*, from دِرْهَمٌ = دِرْهَمٌ (pl. دَرَاهِمُ); قَنَاطِيرُ = قَنَاطِرُ *bridges*, from قَنْطَرَةٌ; مُفْطِرٌ *one who breaks his fast*, مَفَاطِيرُ; مُشْدِنٌ *having a fawn with her*, مَشَادِنُ and مَشَادِينُ; مُطْفِلٌ *having a young one with her*, مَطَافِلُ and مَطَافِيلُ; مُنْكَرٌ *clever, cunning*, مَنَاكِيرُ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِرُ = مَقَاصِيرُ, plur. of مَقْصُورَةٌ *a space partitioned* or *railed off, a closet*; أَعَاصِرُ = أَعَاصِيرُ, plur. of إِعْصَارٌ *a dust-storm*.

Rem. *b.* دِينَارٌ *a dīnār*, قِيرَاطٌ *a carat*, دِيوَانٌ *a register, an account-book, a collection of poems, a public office* or *bureau*, and إِيوَانٌ *an arched* or *vaulted portico, vestibule* or *apartment*, make دَنَانِيرُ, قَرَارِيطُ, دَوَاوِينُ, and أَوَاوِينُ (as if from singular forms دِنَّارٌ, قِرَّاطٌ, دِوَّانٌ, and إِوَّانٌ). دِيبَاجٌ, *brocade*, has دَبَابِيجُ and دَيَابِيجُ; دَيْمَاسٌ or دِيمَاسٌ (δημόσιον), *a dungeon, a bath*, دَيَامِيسُ and دَمَامِيسُ; شُرَّازٌ or شِيرَازٌ, *curds*, شَرَارِيزُ, شَوَارِيزُ and شَوَارِزُ; أَتُونٌ, *a furnace*, أَتَاتِينُ and perhaps also أَتَانِينُ (as if from a form أَتْنُونٌ). Compare §. 284, rem.

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Plur. Fract.

III. فَعَالِلَةٌ. *Sing.*

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أُسْتَاذٌ (Pers. اُسْتَاذْ) *a master, a teacher,* أَسَاتِيذُ and أَسَاتِذَةٌ; تِلْمِيذٌ (Heb. תַּלְמִיד, Syr. ܬܠܡܝܕܐ) *a disciple, a pupil,* تَلَامِيذُ and تَلَامِذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher,* فَلَاسِفَةٌ; بِطْرِيقٌ *a Grecian general* (patricius, πατρίκιος), بَطَارِيقُ and بَطَارِقَةٌ; مِطْرَانٌ *a metropolitan bishop* (μητροπολίτης), مَطَارِينُ and مَطَارِنَةٌ.

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلَكٌ *an angel,* مَلَائِكَةٌ; صَيْقَلٌ *a polisher of swords,* صَيَاقِلُ and صَيَاقِلَةٌ; تُبَّعٌ *a king of ĕl-Yèmèn,* تَبَابِعَةٌ; قُمُسٌ *a nobleman* (comes, κομής), قَمَامِسَةٌ; بَطْرَكٌ *a patriarch* or *archbishop* (πατριάρχης), بَطَارِكُ and بَطَارِكَةٌ; جَوْرَبٌ *a stocking* or *sock* (Pers. گُورَبْ), جَوَارِبُ and جَوَارِبَةٌ; مُلْحِدٌ *a heretic,* مَلَاحِدَةٌ; أُسْقُفٌ (ἐπίσκοπος) *a bishop,* أَسَاقِفُ and أَسَاقِفَةٌ; قَيْصَرٌ

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Plur. Fract.

III. فَعَالِلَةٌ continued. *Sing.*

(*Cæsar*, Καῖσαρ) *the Byzantine emperor*, قَيَاصِرَةٌ; فِرْعَوْنٌ (פַּרְעֹה) *Pharaoh*, فَرَاعِنَةٌ; صَيْرَفٌ and صَيْرَفِيٌّ, *a money-changer*, صَيَارِفُ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, بَغَادِدَةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Maṣmūda*, مَصَامِدَةٌ; مُهَلَّبِيٌّ *a descendant of el-Muhallèb*, مَهَالِبَةٌ. — From كِسْرَى (Pers. خُسْرُو, *Chosroes*) *the king of Persia*, are formed irregularly أَكَاسِرَةٌ, أَكَاسِرُ, and كَسَاسِرَةٌ; and سَوَاءٌ or سِيٌّ, *a like, an equal*, has, besides أَسْوَاءٌ, the irregular سَوَاسِوَةٌ, سَوَاسِيَةٌ, and سَوَاسٍ (for سَوَاسِيُ).

Rem. *a.* This form is also found, though rarely, in quadriliterals which have a litera productionis before the last radical; as جَبَّارٌ *a tyrant, a giant*, جَبَابِرَةٌ; شَمَّاسٌ *a deacon* (Syr. ܫܡܫܐ), شَمَامِسَةٌ.

Rem. *b.* In forming the plur. fract. of nouns which contain five or more letters (exclusive of ا and the letters of prolongation), one of the radicals is rejected, generally the last. E. g. عَنْكَبُوتٌ *a spider*, عَنَاكِبُ; عَنْدَلِيبٌ *a nightingale*, عَنَادِلُ; جَحَمَرِشٌ *a fat, lazy old woman*, جَحَامِرُ; سَفَرْجَلٌ *a quince*, سَفَارِجُ; but فَرَزْدَقٌ *a burnt cake*, فَرَازِقُ; قَلَنْسُوَةٌ *a sort of cap*, قَلَانِسُ, قَلَانِسٍ (for قَلَانِسِيُ), or قَلَانِسِيٌّ; أُسْطُوَانَةٌ *a pillar*, أَسَاطِينُ; بَطْلَمْيُوسُ *Ptolemy*, بَطَالِسَةٌ; دُمَسْتُقٌ *a Byzantine governor* (domesticus, δομεστικός), دَمَاسِقُ. Here may also be mentioned such plurals as عَبَادِلَةٌ from عَبْدُ ٱللّٰهِ *'Abdu 'llāh* (compare §. 264, rem. *b*).

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REM. *c.* The forms of the plur. fract. of quadriliterals and quinqueliterals are also used in forming plurals from other plurals (جَمْعٌ ٱلْجَمْعِ *the plur. of the plur.*, or secondary plural). In particular, forms XIII. أَفْعَلٌ and XV. أَفْعَلَةٌ make أَفَاعِلُ, and XIV. أَفْعَالٌ, أَفَاعِيلُ; more rarely V. فَعَالٌ, فَعَائِلُ, and XVIII. and XIX. فُعْلَانٌ, فَعَالِينُ. E.g. XIII. كَلْبٌ *a dog*, أَكْلُبٌ, أَكَالِبُ; رَهْطٌ *one's people* or *tribe*, أَرْهُطٌ, أَرَاهِطُ; ضِلَعٌ *a rib*, أَضْلُعٌ, أَضَالِعُ; يَدٌ *a hand, a benefit*, أَيْدٍ (for أَيْدِىٌ), أَيَادٍ (for أَيَادِىٌ); XV. سِوَارٌ *a bracelet*, أَسْوِرَةٌ, أَسَاوِرُ; مَكَانٌ *a place*, أَمْكِنَةٌ, أَمَاكِنُ; إِنَاءٌ *a vessel*, آنِيَةٌ, أَوَانٍ (for أَوَانِىُ); XIV. نَعَمٌ *camels*, أَنْعَامٌ, أَنَاعِيمُ; زَهْرٌ *a (yellow) flower*, أَزْهَارٌ, أَزَاهِيرُ; قَوْلٌ *a saying, a speech*, أَقْوَالٌ, أَقَاوِيلُ; V. جَمَلٌ *a he-camel*, جِمَالٌ, جَمَائِلُ; XVIII. XIX. مَصِيرٌ *an intestine*, مَصَارِينُ, مُصْرَانٌ; حُشٌّ *a garden (of palm trees)*, حُشَّانٌ, حَشَاشِينُ; عُقَابٌ *an eagle*, عُقْبَانٌ, عَقَابِينُ. Again, XV. أَفْعَلَةٌ forms a pluralis sanus أَفْعَلَاتٌ; as شَرَابٌ *a drink*, أَشْرِبَةٌ, أَشْرِبَاتٌ; دُخَانٌ *smoke*, أَدْخِنَةٌ, أَدْخِنَاتٌ; بِنَاءٌ *a building*, أَبْنِيَةٌ, أَبْنِيَاتٌ; عَطَاءٌ *a gift, pay*, أَعْطِيَةٌ, أَعْطِيَاتٌ. A pluralis sanus in ـَاتٌ may also be derived from V. فَعَالٌ, VI. فُعُولٌ, III. فُعْلٌ, XVII. فَعَائِلُ, and a few other forms; as جَمَلٌ *a he-camel*, جِمَالٌ, كِلَابَاتٌ, كِلَابٌ *a dog*, كَلْبٌ; رِجَالَاتٌ, رِجَالٌ *a man*, رَجُلٌ; جِمَالَاتٌ; بَيْتٌ *a house*, بُيُوتَاتٌ, بُيُوتٌ, *houses, families*; طَرِيقٌ, *a road*, طُرُقَاتٌ, طُرُقٌ; جَزُورٌ *a she-camel for slaughter*, جُزُرَاتٌ, جُزُرٌ; حِمَارٌ *a he-ass*, حُمُرَاتٌ, حُمُرٌ; حَدِيدَةٌ *an iron tool*, حَدَائِدَاتٌ, حَدَائِدُ; نَسِيجَةٌ *anything woven* or *plaited*, نَسَائِجَاتٌ, نَسَائِجُ; دَارٌ *a house*, دُورَاتٌ, دُورٌ; etc. Sometimes there is even a treble formation; as فِرْقَةٌ *a band, a party* or *sect*, أَفْرَاقٌ, فِرَقٌ, أَفَارِيقُ. Such secondary plurals can be properly used only when the

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objects denoted are at least nine in number, or when their number is indefinite.

Rem. *d.* Plurals are formed from a great many relative adjectives, — especially those that indicate the relations of sect, family, or clientship, — by adding the termination ـَة; as شَافِعِيٌّ *a follower of eš-Šāfi'ī* (اَلشَّافِعِيُّ), اَلشَّافِعِيَّةُ *the sect of the Šāfi'ites*; صُوفِيٌّ *a Ṣūfī*, اَلصُّوفِيَّةُ *the sect of the Ṣūfīs*; اَلْمَرْوَانِيَّةُ, اَلزُّبَيْرِيَّةُ, *the partisans of Marwān, of Ibnu 'z-Zubèir.* See §. 268. Sometimes ـَة is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَّالٌ; as شَارِبَةٌ *those who live on the bank and drink the water of* (*a certain stream*); وَارِدَةٌ (*men*) *drawing water* or (*cattle*) *drinking*; سَابِلَةٌ *travellers*; جَمَّالَةٌ, حَمَّارَةٌ, خَيَّالَةٌ, بَغَّالَةٌ, *persons who own* or *keep camels, asses, horses, mules*; سَيَّارَةٌ *a company of persons journeying together, a caravan.*

Rem. *e.* The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ *a mother*, أُمَّهَاتٌ (Syr. ܐܶܡ̈ܳܗ̈ܳܬ, ܐܶܡ̈ܳܗ̈ܳܬ), rarely أُمَّاتٌ; فَمٌ *a mouth*, أَفْوَاهٌ (from a sing. فُوهٌ or فَوَهٌ); مَاءٌ *water, a spring*, مِيَاهٌ, أَمْوَاهٌ (from a sing. مَاهٌ); شَفَةٌ *a lip*, شِفَاهٌ; اِسْتٌ *the anus*, أَسْتَاهٌ; شَاةٌ *a sheep* or *goat*, شَاءٌ, شِيَاهٌ, شَوِيٌّ; اِمْرَأَةٌ *a woman*, نِسَاءٌ, نِسْوَةٌ, نِسْوَانٌ (from the rad. أنس, whence Heb. אִישָׁה, for אִנְיָשָׁה, אִנְיָשׁ); خُلْدٌ *a mole*, مَنَاجِذُ (from the rad. نجذ). إِنْسَانٌ, *a human being* (Heb. אִישׁוֹן, for אֱנוֹשׁוֹן, אֱנוֹשׁ), has usually نَاسٌ, instead of the older and poetic أُنَاسٌ (Heb. אֱנוֹשׁ, Aram. אֱנָשָׁא, ܐܢܫܐ).

306. As regards their meaning, the plurales fracti differ

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entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, عَبْدُونَ are *slaves* (*servi*), i. e. several individuals who are slaves, عَبِيدٌ *slaves* collectively (*servitium* or *servitus*); شَبَانٌ *young men, youth* (*juventus*), = شَبَابٌ; مَشْيَخَةٌ *old men* in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a constructio ad sensum.

REM. We must distinguish from the plurales fracti those nouns which are called أَشْبَاهُ ٱلْجَمْعِ (*like the plural*), as نَحْلٌ *bees*, on which see §. 246 and §. 292, *a*. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ, رَهْطٌ, *people* or *tribe*, عَسْكَرٌ *an army*. These are called أَسْمَاءُ ٱلْجَمْعِ, and differ from the أَشْبَاهُ ٱلْجَمْعِ in not admitting of the formation of nomina unitatis (§. 246).

307. The pluralis sanus and the plurales fracti of the forms XII. فِعْلَةٌ, XIII. أَفْعُلٌ, XIV. أَفْعَالٌ, and XV. أَفْعِلَةٌ, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called جُمُوعُ قِلَّةٍ, *plurals of paucity*, whilst the rest are named جُمُوعُ كَثْرَةٍ, *plurals of abundance*. This observation applies, of course, only to such nouns as

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have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. *The Declension of Nouns.*

I. The Declension of Undefined Nouns.

308. 1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. ـٌ (Nom.), ـٍ (Gen., Dat., Abl.), and ـًا or ـً (Acc., see §. 8, rem. *a*). Diptotes are those which have only *two* terminations; viz. ـُ (Nom.) and ـَ (Gen., Dat., Abl., Acc.).* —

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* A noun may be مُعْرَبٌ, *declinable*, or مَبْنِيٌّ, *indeclinable*. A declinable noun may be مُنْصَرِفٌ, *declined with tènwīn*, or غَيْرُ مُنْصَرِفٍ, *declined without tènwīn*. The term مُتَمَكِّنٌ فِي ٱلْاِسْمِيَّةِ, *established in*, or *possessed of, the nominal character* or *nature*, or simply مُتَمَكِّنٌ, is synonymous with مُعْرَبٌ, and غَيْرُ مُتَمَكِّنٍ with مَبْنِيٌّ; whilst مُتَمَكِّنٌ أَمْكَنُ, *possessed of* (*the nominal character*) *to the fullest extent*, is equivalent to مُنْصَرِفٌ, and مُتَمَكِّنٌ غَيْرُ أَمْكَنَ to غَيْرُ مُنْصَرِفٍ. —The vowel *u* of the nominative is called ٱلرَّفْعُ, *the raising* (*of the voice*), and is عَلَمُ ٱلْفَاعِلِيَّةِ, *the sign of agency;* the vowel *i* is termed ٱلْخَفْضُ *the depression* (*of the voice*), or ٱلْجَرُّ, *the being drawn along* or *attracted* (*by a governing word,* ٱلْجَارُّ), and is عَلَمُ ٱلْإِضَافَةِ, *the sign of annexation;* the vowel *a* is designated ٱلنَّصْبُ, *the uplifting* or

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2) The *dual* number has only *two* case-endings, which are common to both genders; viz. ـَانِ (Nom.) and ـَيْنِ (Gen., Dat., Abl., Acc.).† — 3) The *pluralis sanus* has likewise, only *two* case-endings for each gender; viz. for the *masculine*,

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elevation (*of the voice*), and is عَلَمُ ٱلْمَفْعُولِيَّةِ, *the sign of objectivity.*— The tènwīn may be *a*) اَلتَّنْوِينُ ٱلدَّالُّ عَلَى ٱلْمَكَانَةِ, *the nunation which shows that a noun is fully declinable*, also called تَنْوِينُ ٱلتَّمْكِينِ, and found in the singular and the pluralis fractus, as رَجُلٌ, رِجَالٌ; *b*) تَنْوِينُ ٱلْمُقَابَلَةِ, *the nunation of correspondence*, found in the plural feminine, as مُسْلِمَاتٌ, because it corresponds to the ن of مُسْلِمِينَ; *c*) تَنْوِينُ ٱلتَّنْكِيرِ, *the nunation which distinguishes, in the case of an indeclinable noun, between the definite*, اَلْمَعْرِفَةُ, *and the indefinite*, اَلنَّكِرَةُ, as مَرَرْتُ بِسِيبَوَيْهِ وَسِيبَوَيْهٍ آخَرَ, *I passed by Sībawèih and another* (*man called*) *Sībawèih*; and *d*) تَنْوِينُ ٱلْعِوَضِ, *the nunation of compensation.* This last may be of three kinds: *a*) of compensation for the omission of an entire proposition, as in وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ *and ye are then looking on*, where حِينَئِذٍ stands for حِينَ إِذْ بَلَغَتِ ٱلرُّوحُ ٱلْحُلْقُومَ, *at the time when the spirit has reached the throat*; *β*) of compensation for a governed word, as when the genitive is omitted after كُلٌّ or بَعْضٌ, as كُلٌّ قَائِمٌ for كُلُّ إِنْسَانٍ قَائِمٌ or كُلُّهُمْ قَائِمٌ; *γ*) of compensation for a letter, as in جَوَارٍ, plural of جَارِيَةٌ, for جَوَارِيُ in the nominative or جَوَارِيَ in the genitive.

† The form ـَيْنَ is used dialectically, as in the hemistich عَلَى أَحْوَذِيَّيْنَ ٱسْتَقَلَّتْ عَشِيَّةً, *at eve it* (a bird) *rose on two nimble* (*wings*).

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ـُونَ (Nom.) and ـِينَ (Gen., Dat., Abl., Acc.)*; for the *feminine*, ـَاتٌ (Nom.) and ـَاتٍ (Gen., Dat., Abl., Acc.).—4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see §. 309, *a*). — The following is the paradigm of the declension of undefined substantives and adjectives.

Triptote or First Declension.

Substantives.

	Masc.				Fem.		
	Proper.	Common.			Proper.	Common.	
		Sing.				*Sing.*	
N.	زَيْدٌ	*Zèid.*	رَجُلٌ	*a man.*	هِنْدٌ	*Hind.*	جَنَّةٌ	*a garden.*
G.	زَيْدٍ		رَجُلٍ		هِنْدٍ		جَنَّةٍ	
Ac.	زَيْدًا		رَجُلًا		هِنْدًا		جَنَّةً	

The existence of the form ـَانَ is doubtful, despite the verse أَعْرِفُ مِنْهَا ٱلْجِيدَ وَٱلْعَيْنَانَا وَمَنْخِرَيْنِ أَشْبَهَا ظَبْيَانَا, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which ٱلْعَيْنَانَ and ظَبْيَانَ (written in rhyme نَا) are used instead of ٱلْعَيْنَيْنِ and ظَبْيَيْنِ.

* The form ـِينَ is said by some to be dialectical, whilst others consider it due only to poetic license (ضَرُورَةُ ٱلشِّعْرِ); e. g. وَأَنْكَرَنَا زَعَانِفَ آخَرِينَ, *and we ignore the riffraff of other (tribes)*; وَمَا ذَا تَبْتَغِي ٱلشُّعَرَاءُ مِنِّي وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينَ, *and what is it pray that the poets want of me, since I have already passed the limit of forty (years)?* where آخَرِينَ and ٱلْأَرْبَعِينَ are used instead of آخَرِينَ and ٱلْأَرْبَعِينَ.

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TRIPTOTE OR FIRST DECLENSION.

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	Dual.		*Dual.*	
N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ
	Plur. sanus.		*Plur. sanus.*	
N.	زَيْدُونَ	. . .	هِنْدَاتٌ	جَنَّاتٌ
G. Ac.	زَيْدِينَ	. . .	هِنْدَاتٍ	جَنَّاتٍ
	Plur. fract.		*Plur. fract.*	
N.	زُيُودٌ	رِجَالٌ	هُنُودٌ	جِنَانٌ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

Adjectives.

	Masc.		Fem.	
	Sing.			
N.	جَالِسٌ	*sitting.*	نَائِحَةٌ	*mourning.*
G.	جَالِسٍ		نَائِحَةٍ	
Ac.	جَالِسًا		نَائِحَةً	
	Dual.			
N.	جَالِسَانِ		نَائِحَتَانِ	
G. Ac.	جَالِسَيْنِ		نَائِحَتَيْنِ	

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Triptote or First Declension.

Adjectives.

	Masc.	Fem.
	Plur. sanus.	
N.	جَالِسُونَ	نَـائِحَاتٌ
G. Ac.	جَالِسِينَ	نَـائِحَاتٍ
	Plur. fract.	
N.	جُلَّسٌ	نُوَّحٌ
G.	جُلَّسٍ	نُوَّحٍ
Ac.	جُلَّسًا	نُوَّحًا

Diptote or Second Declension.

Substantives.

	Masc.		Fem.	
	Sing.			
N.	عُثْمَانُ	*'Othmān.*	زَيْنَبُ	*Zèinèb.*
G. Ac.	عُثْمَانَ		زَيْنَبَ	
	Dual.			
N.	عُثْمَانَانِ		زَيْنَبَانِ	
G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ	
	Plur. sanus.			
N.	عُثْمَانُونَ		زَيْنَبَاتٌ	
G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ	

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DIPTOTE OR SECOND DECLENSION.

Substantives.

	Masc.	Fem.
	Plur. fract.	
	(of دِرهَم *a dirham*)	(of جَارِيَةٌ *a young woman*)
N.	دَرَاهِمُ	N. G. جَوَارٍ*
G. Ac.	دَرَاهِمَ	A. جَوَارِيَ

Adjectives.

	Masc.		Fem.
		Sing.	
N.	أَسوَدُ *black.*	أَفضَلُ *more excellent.*	سَودَاءُ *black.*
G. Ac.	أَسوَدَ	أَفضَلَ	سَودَاءَ
		Dual.	
N.	أَسوَدَانِ	أَفضَلَانِ	سَودَاوَانِ
G. Ac.	أَسوَدَيْنِ	أَفضَلَيْنِ	سَودَاوَيْنِ
		Plur. sanus.	
N.	...	أَفضَلُونَ	...
G. Ac.	...	أَفضَلِينَ	...

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* جَوَارٍ stands in the Nom. for جَوَارِيٌ, in the Gen. for جَوَارِيَ (identical in form with the Acc.). See p. 264, at the end of the note.

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DIPTOTE OR SECOND DECLENSION.

Adjectives.

	Masc.	*Plur. fract.*	Fem.
	(of فَقِيرٌ *poor*)		(of نَائِحَةٌ *mourning*)
N.	فُقَرَاءُ	...	نَوَائِحُ
G. Ac.	فُقَرَاءَ	...	نَوَائِحَ

REM. There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. اِمْرُؤٌ, *a man*, and اِبْنٌ, *a son*, for اِمْرَأٌ and اِبْنٌ, which are also used (see §. 19, *d*).

Sing. Nom.	اِمْرُؤٌ	or اِمْرَؤٌ,	اِبْنٌ
Gen.	اِمْرِئٍ	or اِمْرِءٍ,	اِبْنِ
Acc.	اِمْرَأً	or اِمْرَءً,	اِبْنًا

REMARKS on the Arabic Declension as compared with that of the other Semitic Languages.—In the other Semitic languages, as well as in modern Arabic, the case-endings of the *singular* have almost wholly disappeared.* In Æthiopic, the old *accusative* in *a* is retained, as *takala gannata*, "he planted a garden." The construct state in *a*, as *ĕmna marēta mĕdĕr*, "from the dust of the ground," may be merely an inaccurate use of the same form, or it may admit of some other explanation. In Assyrian the three terminations *u*, *i*, *a*, are found, but they seem to

* They are still used in some parts of Arabia and Mesopotamia, though, as in Hebrew, with but little regard to grammatical correctness. See, for example, Wallin in the Zeitschrift d. D. M. G., vol. V. p. 6, vol. VI. p. 196, and von Kremer, Mittel-Syrien und Damascus (Wien, 1853), p. 203.

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be employed indifferently, even in the oldest inscriptions. In Hebrew, traces of all three cases are also discernible, viz. ִ = ַ, ֵ = ֶ, and ה ֶ = ַ or ֶ (compare §. 97, rem. *b*), though the first two have lost their peculiar force, and are chiefly used by the poets as archaistic forms. The Aramaic has dropped them entirely, for the status emphaticus in א ָ (as גַּבְרָא *the man*) seems rather to be a post-positive article* than the remnant of a case (the accus.). The *tènwīn* of the Arabic appears in Ḥimyaritic as *m*, and in Assyrian perhaps as *v*, for we may regard the terminations *uv*, *iv*, *av*, as = *um*, *im*, *am*, just as, in the plural, *īv* = *īm*. We seem also to find it in the Hebrew adverbs in ם ָ = ָ, as אֱמֶתְנָם, or אֱמֶתְנָם, *truly* (אֱמֶת), חִנָּם *gratis* (חֵן), יוֹמָם *by day* (יוֹם), רֵיקָם *in vain* (רֵיק). — The *dual* scarcely exists in Æthiopic. In Assyrian its termination is *ā*, probably for *ām*, as in the plural *ī* for *īm*. In Aramaic, the nom. early fell into disuse, and its place was supplied by the *oblique* form ין ַ;† as רַגְלַיִן *the two feet*. In Syriac, however, the dual has maintained itself in but three words, in the form *ēn* (contracted for *áyin*); viz. ܬܪܥ, fem. ܬܪܥܝ, *two*; ܡܐ *two hundred*; and ܡܨܪܝܢ *Egypt*. In Hebrew, the corresponding termination is יִם ַ (with ם for ן, as in אִם *if* = אִן, בֹּהֶן *thumb* = בֹּהֶן, בָּטְנִים *pistachio-nuts* = בָּטְנִים, דָּשֵׁן *to be fat* = דָּשֵׁן). In these cases, the ַ is merely an auxiliary vowel, to lighten the pronunciation; as בַּיִת = בַּיִת, so ין ַ or יִם ַ = ַין; compare שְׁנַיִם with שְׁנַיִן, יָדַיִם with יָדַיִן, שָׁנָתַיִם (שָׁנָה) with שָׁנָתַיִן (שָׁנָה).‡ It is further to be noticed, that in Assyrian,

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* Compare, for instance, in Swedish, *mann-en*, "the man," as distinguished from *en man*, "a man."

† Very rarely ן ַ, as in מָאתָן, for the common מָאתַיִן, *two hundred*; and תְּרֵין ַ, as תְּרֵין, fem. תַּרְתֵּין, *two* (for תְּרֵיִן, תַּרְתֵּיִן).

‡ Very rare forms are: 1) יִם ַ (like Aram. *ēn*), in the com-

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Hebrew, and Aramaic, the use of the dual is confined to the noun substantive, and generally restricted to objects that are united (by nature or art) in pairs. In modern Arabic, the dual is but little employed except in the substantive, and then in the *oblique* form ـَيْنِ.— In regard to the *pluralis sanus* of the Arabic, we must first observe that, as ـُونَ, ـَاتٌ, are dynamical developments of ـٌ, ـَةٌ, and ـِينَ, ـَاتٍ, of ـٍ, ـَةٍ, we should naturally expect a form ـَانَ, ـَاتَا, to correspond to ا ـٌ, ـَةٌ. This *ān* has actually been retained in Assyrian (*ānu, āni, āna*) and in Æthiopic (*ān*, acc. *āna*). In Aramaic (as in modern Arabic), the oblique termination ـִין is alone in use, as גְּבָרִין *men*, תּוֹרֵי *oxen;* in Hebrew and Phœnician, ם is substituted for ן (as in the dual), whence אֲנָשִׁים *men*, פָּרִים *steers*. The Moabites seem to have had both forms, *n* and *m*. In Assyrian the most common termination is *ī*, sometimes written *īv* (for *īm*, as in the dual *ā* for *āv, ām*). For the *feminine* the other dialects have, in exact accordance with the Arabic: Æth. *āt* (acc. *āta*); Aram. ת—, ـַ— (in the construct);* Heb. and Phœn. וֹת— (with *ō* for *ā*), later Phœn. *ūth* (as in the well known *yth alonim valonuth*, "the gods and goddesses"); Assyrian, *āt*, but also *ūt* and *īt* (the last from feminines in *it*). — Of the Arabic *plurales fracti* there are no certain

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bination שְׁנֵים עָשָׂר, fem. שְׁתֵּים עֶשְׂרֵה, *twelve;* 2) ם—, in the proper name הָעֵינָם = הָעֵינַיִם; and 3) ן— (for ין—, see last note), in the proper name דֹּתָן = דֹּתָיִן. It may be, however, that ם— and ן— are not contractions of ים— and ין—, but the actual nom. = ـَانِ. The Moabitish form also ended in ן or ם (*ān, ām*, or *ēn, ēm*).

* The absolute form ן—, ـٰ—, bears exactly the same relation to ـُونَ, ـِينَ, ין—, that the verbal form קְטַלָן, صَلْكٰ, does to קְטַלוּן (see p. 61), or יִקְטְלָן, يَصْلَكْ, to יִקְטְלוּן, يَصْلَكُمْ (see p. 63).

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vestiges in Assyrian, Heb., Phœn., or Aram., unless we reckon as such ḥḍtm *villages*, = قُرًى, from صِمَّةٌ, قَرْيَةٌ. The Æthiopic, on the contrary, has plurals of this sort exactly corresponding to several of the Arabic forms.

309. The following nouns are diptote.

a. Several forms of the pluralis fractus; viz.

α) Quadrisyllabic plurales fracti, the first and second syllables of which have fètḥa and the third kèsra, that is to say, the forms فَوَاعِلُ (XVI.), فَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns which have more than three radical letters); as بَوَاعِثُ *causes*, عَجَائِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans*.

β) Plurales fracti which end in hèmza preceded by ălif mèmdūda (ـَآء), viz. فُعَلَاءُ (XX.) and أَفْعِلَاءُ (XXI.); as حُكَمَاءُ *wise men*, أَوْلِيَاءُ *friends* (compare *b*, α and *c*, γ).

γ) Plurales fracti which end in ـَ and ـَى, viz. فَعَالِ (XXIII.), فَعْلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرْحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, β and *c*, β).

δ) أُولُ, plur. fract. of أَوَّلُ, and of its fem. أُولَى, *first*; أُخَرُ, plur. fract. of آخَرُ, and of its fem. أُخْرَى, *other, another*; جُمَعُ, بُتَعُ, بُصَعُ, كُتَعُ, plur. fract. of جُمَعَاءُ, بَتْعَاءُ, بَصْعَاءُ, كَتْعَاءُ, fem. of أَجْمَعُ, etc., *all together*.

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b. Various common nouns and adjectives; viz.

α) Common nouns and adjectives which end in hèmza preceded by ēlif mèmdūda (ـَآء) ; as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§. 296). Compare *a*, *β* and *c*, *β*.

Rem. This rule does not apply to cases in which the hèmza is *radical*, as قُرَّاءٌ from قَرَأَ (compare §. 299, rem. *c*, and §. 301, rem. *e*).

β) Common nouns and adjectives ending in ēlif maḳṣūra (ـَى) ; as ذِكْرَى *memory*, سَكْرَى *drunken* (§. 295, *a*). Compare *a*, *γ* and *c*, *β*.

Rem. Excepting those in which the ēlif maḳṣūra is *radical*; as هُدًى *guidance* (for هُدَىٌ, §. 213).

γ) Adjectives of the form أَفْعَل (§§. 232, 16, and 234-5), of which the fem. is فُعْلَى and فَعْلَاءُ (§§. 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*. — But adjectives of the form أَفْعَل, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*. — Substantives of this form are usually regarded as triptote, e. g. أَجْدَلُ *a hawk*, أَخْيَلُ *a green woodpecker*, أَرْنَبُ *a hare*, أَزْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e. g. أَخْيَلُ, أَجْدَلُ.

Rem. *a*. Some good authorities give أَرْمَلُ as the masculine of أَرْمَلَةٌ, which would be very irregular.

Rem. *b*. Adjectives of the form أَفْعَلُ, when used as substantives, retain the diptote inflection; e. g. أَدْهَمُ *a fetter* (properly *blackish*,

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dun), أَسْوَدُ *a serpent* (prop. *black*), أَبْرَقُ *stony land* (prop. *mottled*), أَبْطَحُ *a wide, gravelly water-course*, أَجْرَعُ *a tract of land without herbage.*

δ) Adjectives of the form فَعْلَانُ, of which the fem is فَعْلَى (§. 295, *a*); as سَكْرَانُ, f. سَكْرَى, *drunken.*—But those of which the fem. is فَعْلَانَةٌ (§. 295, rem. *a*) are triptote; as نَدْمَانُ, f. نَدْمَانَةٌ, *repentant.*—Adjectives of the form فُعْلَانُ are all triptote, their fem. being formed by adding ـَةٌ (§. 295, rem. *a*); as عُرْيَانُ, f. عُرْيَانَةٌ, *naked.*

REM. *a.* Adjectives of the form فَعْلَانُ, f. فَعْلَانَةٌ, are rare. The principal examples in the language are: أَلْيَانُ *having a large fat tail* (of a sheep); حَبْلَانُ *angry*; دَخْنَانُ *stiflingly hot*; سَخْنَانُ *hot*; سَيْفَانُ *tall and slender*; ضَحْيَانُ *exposed to the sun, eating in the forenoon* (اَلضُّحَى); صَوْجَانُ and صُوْحَانُ *dry, withered*; عَلَّانُ *stupid, ignorant*; قَشْوَانُ *thin, slender*; مَصَّانُ *sucking* (sheep or cows) *out of greed, mean, vile*; مَوْتَانُ *stupid, stolid*; نَدْمَانُ *repentant*; نَصْرَانُ *Christian.* Some of these, however, have also the form فَعْلَانُ, فُعْلَانُ, or فَعَلَانُ; as أَلْيَانُ and أَلَيَانُ; سَخْنَانُ, سُخْنَانُ, or سَخَنَانُ; صُوحَانُ; قُشْوَانُ. The word صَوْجَانُ may perhaps be merely a mistake for صُوحَانُ or صُوحَانُ.

REM. *b.* فُلَانٌ *so and so, such and such a one,* makes irregularly in the feminine فُلَانَةُ.

ϵ) The masculine numerals as mere abstract numbers; e.g. سِتَّةٌ أَكْثَرُ ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٌ 8 *is the double of* 4; مِنْ خَمْسَةٌ بِوَاحِدٍ 6 *is more than* 5 *by one.*

ζ) Distributive numerals of the forms فُعَالُ and مَفْعَلُ

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(§. 333); as ثُنَاءَ and مَثْنَى, *two by two,* ثُلَاثُ and مَثْلَثُ, *three by three.*

η) The grammatical paradigms formed from the root فعل, when used without the article as a sort of definite proper names. For example: أَفْعَلُ صِفَةً لَا يَنْصَرِفُ (*the form*) *àf'al, (used) as an adjective, is declined without tènwīn* (e.g. أَحْمَرُ *red*); أَفْعَلُ إِذَا كَانَ اسْمًا نَكِرَةً فَإِنَّهُ يَنْصَرِفُ (*the form*) *àf'al, when it is an indefinite noun, is declined with tènwīn* (e.g. أَفْكَلٌ *tremor,* أَجْدَلٌ *a hawk*); وَزْنُ طَلْحَةَ وَإِصْبَعٍ فَعْلَةٌ وَإِفْعَلٌ *the measure of Ṭalha and 'iṣba' is fa'la and 'if'al.* But if we say كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ, *every (word of the form) 'af'al, which is an adjective, is declined without tènwīn,* we must employ the nunation, because كُلٌّ, in the sense of *each, every,* requires an *indefinite* word after it in the genitive; and so in other cases.

c. Many proper names; viz.

α) Foreign names of men, as إِبْرَاهِيمُ *Abraham,* إِسْحٰقُ *Isaac,* يُوسُفُ *Joseph,* دَاوُدُ *David;* excepting such as consist of three letters, the second of which has ġèzma or is a litera productionis, as نُوحٌ *Noah,* لُوطٌ *Lot.*

β) Proper names which end in ĕlif maḳṣūra (compare *a,* γ and *b,* β) and ĕlif mèmdūda (compare *a,* β and *b,* α), whether Arabic or foreign; as يَحْيَى *John,* عَادِيَا or عَادِيَاءُ *'Ādiyā,* زَكَرِيَّاءُ *Zachariah,* يَعْلَى *Ya'lā,* لَيْلَى *Lèilā,* سُلْمَى *Sulmā.*

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γ) Proper names in ـَان, whether Arabic or foreign; as غَطَفَانُ *Ġaṭafān* (a tribe), عُثْمَانُ *'Othmān*, حِطَّانُ *Ḥiṭṭān*, سُفْيَانُ *Sufyān*, سُلَيْمَانُ *Solomon*, عِمْرَانُ *'Imrān* (*'Amram*).

δ) Proper names which resemble in form the verbal forms فَعَّلَ and فُعِلَ, or any of the persons of the Imperfect; as شَمَّرُ *Śammar*, شَلَّمُ *Jerusalem*, ضُرِبُ *Ḍorib*, أَحْمَدُ *Aḥmèd*, يَزِيدُ *Yèzīd*, يَشْكُرُ *Yèśkur*, تَدْمُرُ *Tadmur* (Palmyra), تَغْلِبُ *Taġlib*, يُبْنَى *Yubnā*, تُمَاضِرُ *Tumāḍir*, يُرَامِلُ *Yurāmil*.

ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. عَقْرَبٌ *a scorpion*, عَقْرَبُ *'Aḳrab* (a man's name).

ζ) Proper names which end in ـَةٌ, whether masculine or feminine; as مَكَّةُ *Mèkka*, فَاطِمَةُ *Fāṭima* (a woman), دُغَةُ *Doġa* (a woman), طَلْحَةُ *Ṭalḥa*, قَتَادَةُ *Ḳatāda* (men).

η) Fem. proper names, which do not end in ـَةٌ, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e. g. مِصْرُ *Egypt*, جُورُ *Ġūr*, صُورُ *Tyre*, زَيْنَبُ *Zèinèb*, سُعَادُ *Su'ād*, شَتَرُ *Śatar*, سَقَرُ *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has ġèzma, may be either diptote

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or triptote (though the latter is preferred); as هِنْد or هِنْدٌ *Hind*, دَعْد or دَعْدٌ *Da'd*.

θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form فُعَل (from فَاعِلٌ), as عُمَر *'Omar*, زُفَر *Zufar*, جُشَم *Ǵušèm*, زُحَل *the planet Saturn*, قُثَم *the male hyæna*; and feminine names of the form فَعَال (from فَاعِلَةٌ), as قَطَام *Ḳaṭām*, رَقَاش *Raḳāš*, حَذَام *Ḥaḏām*, بَرَاح *the sun*, صَلَاح *Ṣalāḥ* (a name of Mekka). These latter, however, have more usually and correctly the form فَعَالِ, and are wholly indeclinable; as قَطَامِ, رَقَاشِ, حَذَامِ, بَرَاحِ, صَلَاحِ, ظَفَارِ *Ẓafār* (a city), قَثَامِ *the female hyæna*, حَلَاقِ *death*, صَرَامِ *war*, أَزَامِ *a year of famine*.

Rem. *a*. Words of the form فَعَالِ, of which the last letter is *r*, as جَعَارِ *the female hyæna*, حَضَارِ *Ḥaḍār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form فَعَالٌ.

Rem. *b*. Besides being used as proper names, the forms فُعَلُ and فَعَالِ are often employed as vocatives, in terms of abuse; e. g. يَا خُبَثُ *O improbe!* f. يَا خَبَاثِ; يَا فُسَقُ *O sceleste!* f. يا فَسَاقِ; يَا لُكَعُ *O vilis!* f. يَا لَكَاعِ.

Rem. *c*. In compound proper names of the class called مُرَكَّبٌ مَزْجِيٌّ (§. 264), the first word is usually not declined at all, and the

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second follows the diptote declension; nom. حَضْرَمَوْتُ, بَعْلَبَكُّ, رَامَهْرْمُزُ, gen. and acc. حَضْرَمَوْتَ, بَعْلَبَكَّ, رَامَهْرْمُزَ. Each word may, however, be declined separately, the second being in the genitive, and the first losing the tènwīn because it is defined by the second (see §. 313, foll.); nom. حَضْرَمَوْتٌ, بَعْلَبَكٌّ, رَامَهْرْمُزٌ, gen. حَضْرَمَوْتٍ, acc. حَضْرَمَوْتٍ, etc. The proper name مَعْدِى كَرِبَ admits of three forms, for we may say مَعْدِى كَرِبٍ (like حَضْرَمَوْتٍ); or مَعْدِى كَرِبُ, gen. and acc. مَعْدِى كَرِبَ (like حَضْرَمَوْتَ, حَضْرَمَوْتُ); or مَعْدِى كَرِبَ in all three cases (like رَامَهْرْمُزَ).—Proper names of men ending in وَيْهِ are wholly indeclinable; as بُوَيْهِ, عَمْرَوَيْهِ, نِفْطَوَيْهِ, سِيبَوَيْهِ.

REM. *d.* Proper names, when used *indefinitely*, are naturally declined with tènwīn; as رُبَّ إِبْرَهِيمٍ لَقِيتُهُ *many an Abraham have I met;* and so رُبَّ عِمْرَانٍ وَأَحْمَدٍ وَفَاطِمَةٍ وَسَعَادٍ وَعُمَرٍ وَقَطَامٍ وَسِيبَوَيْهِ. There is, however, a doubt as to the admissibility of the *ṣarf* in the form أَفْعَلُ.

REM. *e.* The أَسْبَابُ ٱلْإِمْتِنَاعِ مِنَ ٱلصَّرْفِ, or reasons why a noun is debarred from taking the tènwīn, are usually reckoned by the grammarians to be nine in number; viz. ٱلْعَلَمِيَّةُ *its being a proper name;* ٱلْوَصْفِيَّةُ *its being an adjective;* ٱلْعُجْمَةُ *its being a foreign word;* ٱلتَّأْنِيثُ; ٱلْمُرَكَّبُ ٱلْمَزْجِيُّ *its being a compound of the class* ٱلتَّرْكِيبُ ٱللَّازِمُ لَفْظًا أَوْ مَعْنًى *its being necessarily feminine by form or meaning;* ٱلْأَلِفُ وَٱلنُّونُ ٱلْمُضَارِعَتَانِ لِأَلِفَيِ ٱلتَّأْنِيثِ *its ending in the termination* ـَان, *which resembles the feminine termination* ـَاء; كَوْنُهُ جَمْعًا لَيْسَ عَلَى زِنَتِهِ وَاحِدٌ *its being a plural of a form which does not occur in the language as a singular* (e. g. مَسَاجِدُ *mosques,* مَصَابِيحُ *lamps,* for there is no

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singular noun of the form مَفَاعِل or (مَفَاعِيل); اَلْعَدْلُ عَنْ صِيغَةٍ إِلَى أُخْرَى *its being turned from one form into another* (as عُمَرُ, which is مَعْدُولٌ, or *transformed*, from عَامِرٌ, or قَطَامِ, which is مَعْدُولَةٌ from قَاطِمَةُ); and وَزْنُ اَلْفِعْلِ *its resembling in form a part of the verb.* Any two or more of these causes in combination prevent a noun from being declined with tènwīn; e. g. 1) اَلْعَلَمِيَّةُ + the termination ـَانْ, as عُثْمَانُ. Hence we say حَسَّانُ *Ḥassān*, if we derive this name from the the radical حَسَّ; but if we derive it from حَسُنَ, it is triptote, حَسَّانٌ. 2) اَلْعَلَمِيَّةُ + اَلتَّرْكِيبُ, as بَعْلَبَكُّ. 3) اَلْعَلَمِيَّةُ + اَلتَّأْنِيثُ, viz. *α*) لَفْظًا وَمَعْنًى *in form and meaning*, as فَاطِمَةُ; *β*) مَعْنًى لَا لَفْظًا *in meaning but not in form*, as زَيْنَبُ; *γ*) لَفْظًا لَا مَعْنًى *in form but not in meaning*, as طَلْحَةُ (which, though feminine in form, yet is the name of a man). Except feminine proper names of the form فُعَلُ, in *c*, *η*. 4) اَلْعَلَمِيَّةُ + وَزْنُ اَلْفِعْلِ, as يَزِيدُ. 5) اَلْعَلَمِيَّةُ + اَلْعَدْلُ, as عُمَرُ. 6) اَلْعَلَمِيَّةُ + اَلْعُجْمَةُ, as بُطْرُسُ *Petrus*. Except the case of نُوحٌ and similar names in *c*, *α*. 7) اَلْوَصْفِيَّةُ + اَلْعَدْلُ, as أُخَرُ, which is مَعْدُولٌ from آخَرُ, or جُمَعُ, which is مَعْدُولٌ from جُمَعَاتٌ. 8) اَلْوَصْفِيَّةُ + the termination ـَانْ, in adjectives of the form فَعْلَانُ, fem. فَعْلَى. 9) اَلْوَصْفِيَّةُ + وَزْنُ اَلْفِعْلِ, in adjectives of the form أَفْعَلُ.

310. Nouns ending in ـًى for ـَى or ـُو (§§. 213 and 245), which follow the first declension, and those in ـَى and ـَا, for ـُو, which follow the second (§. 309, *α*, *γ*; *b*, *β*; *c*, *β*), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِيٌّ), not expressed (لَفْظِيٌّ)

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or external (ظَاهِر). E. g. عَصًا for عَصَوٌ, عَصٍ, and عَصَوًا; رَحًى for رَحَىٌ, رَحَيٍ, and رَحَيًا; بُشْرَى for بُشْرُىٌ and بُشْرَىٍ.

311. Nouns ending in ـٍ, for ـِيٌ or ـِوٌ (§. 167, *b*, *β*, and the Paradigms of the Verb, Tab. XVIII.) and ـُيٌ or ـُوٌ, (see the same Tab. and §. 218), have the same termination in the nom. and gen. (dat. abl.), but in the acc. ـِيًا (according to §. 166, *a*). E. g. غَازٍ for غَازِوٌ, acc. غَازِيًا; رَامٍ for رَامِيٌ, acc. رَامِيًا; مُغْزٍ for مُغْزُوٌ, acc. مُغْزِيًا; مُرْمٍ for مُرْمُيٌ, acc. مُرْمِيًا; تَغْزٍ for تَغْزُوٌ, acc. تَغْزِيًا; تَمْنٍ for تَمْنُيٌ, acc. تَمْنِيًا; شَجٍ (verbal adj.) for شَجِوٌ, acc. شَجِيًا; عَمٍ (verbal adj.) for عَمِيٌ, acc. عَمِيًا.

312. All plurals of the second declension, which ought regularly to end in ـِيٌ, for ـُيٌ, follow in the nom. the first declension instead of the second, and substitute ـٍ (for ـِيٌ). They moreover retain, according to §. 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـَيْ. E. g. جَارِيَةٌ, plur. nom. and gen. جَوَارٍ, for جَوَارِيٌ (instead of جَوَارُيٌ), acc. جَوَارِيَ; مَعْنًى, plur. nom. and gen. مَعَانٍ, for مَعَانِيٌ (instead of مَعَانُيٌ), acc. مَعَانِيَ; صَحْرَاءُ, plur. nom. and gen. صَحَارٍ, for صَحَارِيٌ (instead of صَحَارُيٌ), acc. صَحَارِيَ.

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II. The Declension of Defined Nouns.

313. Undefined nouns become defined: 1. by prefixing the article اَلْ; 2. *a*) by adding a noun in the genitive, or *b*) by adding a pronominal suffix.

314. If an undefined noun be defined by the article, the following cases arise.

a) If it belongs to the first declension, it loses the tènwīn.

Nom.	اَلرَّجُلُ	اَلْحَسَنُ	اَلْمَدِينَةُ	اَلْمُحْصَنَةُ	اَلرِّجَالُ
	the man.	*El-Ḥasan.*	*the city.*	*the chaste* (*woman*).	*the men.*
Gen.	اَلرَّجُلِ	اَلْحَسَنِ	اَلْمَدِينَةِ	اَلْمُحْصَنَةِ	اَلرِّجَالِ
Acc.	اَلرَّجُلَ	اَلْحَسَنَ	اَلْمَدِينَةَ	اَلْمُحْصَنَةَ	اَلرِّجَالَ

REM. The final ا of the acc. disappears along with the tènwīn.

b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	اَلْاَسْوَدُ	اَلسَّوْدَاءُ	اَلْاَكَابِرُ
	the black (m.).	*the black* (f.).	*the nobles.*
Gen.	اَلْاَسْوَدِ	اَلسَّوْدَاءِ	اَلْاَكَابِرِ
Acc.	اَلْاَسْوَدَ	اَلسَّوْدَاءَ	اَلْاَكَابِرَ

c) If it be a plur. sanus fem., it loses the tènwīn.

Nom.	اَلظُّلُمَاتُ	اَلْمَخْلُوقَاتُ	اَلْمُؤْمِنَاتُ
	the darknesses.	*the creatures.*	*the believing* (*women*).
Gen. Acc.	اَلظُّلُمَاتِ	اَلْمَخْلُوقَاتِ	اَلْمُؤْمِنَاتِ

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REM. *a.* The plur. sanus masc. and the dual undergo no change when the article is prefixed; as اَلضَّارِبُونَ *those who beat*, اَلرَّجُلَانِ *the two men*, gen. acc. اَلرَّجُلَيْنِ, اَلضَّارِبِينَ.

REM. *b.* Nouns ending in ـٍ drop the tènwīn and resume their original ى; as اَلرَّامِى from رَامٍ, اَلْمَعَانِى from مَعَانٍ, اَلتَّمَنِّى from تَمَنٍّ, اَلْجَوَارِى from جَوَارٍ (see §§. 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§. 314).

Nom.	كِتَابُ ٱللّٰهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
	the book of God.	*the lowest part of the earth.*	*the men of the city.*
Gen.	كِتَابِ ٱللّٰهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
Acc.	كِتَابَ ٱللّٰهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ

Nom.	عَجَائِبُ الْمَخْلُوقَاتِ	كُلُّ يَوْمٍ
	the wonders of creation.	*every day.*
Gen.	عَجَائِبِ الْمَخْلُوقَاتِ	كُلِّ يَوْمٍ
Acc.	عَجَائِبَ الْمَخْلُوقَاتِ	كُلَّ يَوْمٍ

REM. *a.* The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law*, and less frequently هَنٌ *a thing*, after rejecting the tènwīn, lengthen the preceding vowel.

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Nom.	أَبُو,	أَخُو,	حَمُو,	هَنُو;	for أَبٌ, etc.
Gen.	أَبِي,	أَخِي,	حَمِي,	هَنِي;	for أَبٍ, etc.
Acc.	أَبَا,	أَخَا,	حَمَا,	هَنَا;	for أَبَ, etc.*

The word ذُو, *the owner* or *possessor* of a thing, which is always connected with a following substantive in the genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَمٌ, *the mouth* (Aram. פּוּם), which is used instead of فُوهٌ or فَوهٌ, makes either:

Nom.	فَمُ,	Gen.	فَمِ,	Acc. فَمَ;
or:	فُو,		فِي,	فَا.†

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* The same is the case in the other Semitic languages; e. g. Heb. אָבִי, אָחִי, with suffixes, אָבִיךָ, אָחִיךָ, חָמִיךָ; Aram. אַבוּךְ, אַחוּךְ, חַמוּךְ; Æth. አቡከ: *ábūka*, acc. አባከ: *ábāka*. — In Arabic the short vowels are used dialectically, as in the verse بِأَبِهِ ٱقْتَدَى عَدِيٌّ فِي ٱلْكَرَمْ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمْ *'Adī has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong;* where we find بِأَبِهِ and أَبَهُ for بِأَبِيهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases, as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا فِي ٱلْمَجْدِ غَايَتَاهَا, *verily their* (the family's) *father and their father's father have reached in glory their utmost limit;* where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case ٱلْإِشْبَاعُ) for غَايَتَهَا.

† With these latter forms compare in Heb. פֶּה, constr. פִּי, with suffix. פִּיךָ.

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REM. *b.* Proper names of the first declension lose their tènwīn, when followed by the word اِبْنٌ in a genealogical series; as مُحَمَّدُ بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ, *Muḥammad, the son of Ǵa'far, the son of Ḫālid, the son of Muḥammad.* On the elision of the ا in اِبْنٌ, see §. 21, *b.*

REM. *c.* Instead of بِنْتٌ, *a daughter*, we may use, when a genitive follows, the form اِبْنَةٌ.

b) The dual loses the termination نِ.

Nom. جَاءَ عَبْدَا السُّلْطَانِ *the two slaves of the sultan came.*

Gen. رَوَى عَنْ أَبَوَيْ بَكْرِ ابْنِ طَلْحَةَ وَابْنِ قَسُومٍ *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bèkrs,* (viz. *'Abū Bèkr*) *'ibn Ṭalḥa and ('Abū Bèkr*) *'ibn Ḳassūm* (see §. 299, rem. *h*).

Acc. رَأَيْتُ جَارِيَتَيْ أَبِي *I saw the two female slaves of my father.*

REM. If an ĕlif conjunctionis follows the oblique cases of the dual, the final ى takes a kèsra instead of a ǵèzma; as مَرَرْتُ بِجَارِيَتَيِ الْمَلِكِ, *I passed by the two female slaves of the king* (see §§. 19 and 20, *c*).

c) The pluralis sanus loses the termination نَ.

Nom. جَاءَ بَنُو الْمَلِكِ *the sons of the king came.*

Gen. عِبْرَةٌ لِأُولِي الْأَلْبَابِ *an example,* or *warning, for those who are possessed of intelligence* (see §. 302, rem. *c*).

Acc. رَأَيْتُ بَنِي الْمَلِكِ *I saw the king's sons.*

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REM. If the plur. ends in ـُونَ, acc. ـِينَ (for ـِيُونَ, ـِيِينَ), these terminations become, before a following gen., ـُو, ـِي; and if the genit. begins with an ĕlif conjunct., the final و takes ḍamma, and the final ى kèsra, instead of the ġèzma; as مُصْطَفَوُ اللّٰهِ, مُصْطَفِي اللّٰهِ (§ 20, *c*). — Regarding the ا otiosum which is often, though incorrectly, added to the nominal term. ـُو and ـُوْ, see §. 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the following changes take place.

a) Triptotes and the plur. sanus fem. lose the tènwīn, the dual and plur. sanus masc. the terminations ٍ and ً; as كِتَابٌ *a book*, كِتَابُهُ *his book*; ظُلُمَاتٌ *darkness*, ظُلُمَاتُهَا *its darkness*; كِتَابَانِ *two books*, كِتَابَاكَ *thy two books*; بَنُونَ *sons*, بَنُوكَ *thy sons*.

b) Before the pronominal suffix of the 1st p. sing. ـِي (see §. 185, rem. *a*, and §. 317), the final vowels of the sing., plur. fractus, and plur. sanus fem. are elided; as كِتَابِي *my book*, from كِتَابٌ; كِلَابِي *my dogs*, from كِلَابٌ, plur. fract. of كَلْبٌ; تَوَابِعِي *my followers*, from تَوَابِعُ, plur. fract. of تَابِعٌ; جَنَّاتِي *my gardens*, from جَنَّاتٌ, plur. sanus of جَنَّةٌ.

c) If the noun ends in ŭ, this letter is changed into (or rather, resumes its original form of) ت; as نِعْمَةٌ *a favour* or *benefit*, نِعْمَتِي.

d) If the noun ends in ĕlif mobile or hèmza, this letter

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passes before the suffixes into وُ, when it has ḍamma (Nom.), and into ي, when it has kèsra (Gen.); as نِسَاءٌ *women*, nom. with suffix نِسَاؤُهُ, *his women*, gen. نِسَائِهِ. But when it has fètha (Acc.), it remains unchanged, as acc. نِسَاءَهُ.

REM. Of the words mentioned in §. 315, rem. *a*, أَبٌ, أَخٌ and حَمٌ, take the suffixes thus: nom. أَبُوكَ, أَبُوهُ; gen. أَبِيكَ, أَبِيهِ; acc. أَبَاكَ, أَبَاهُ; but أَبِي, أَخِي, حَمِي, in all the three cases. — هَنٌ makes هَنِي; هَنُوكَ or هَنُكَ; هَنِيكَ or هَنِكَ; هَنَاكَ or هَنَكَ. — فَمٌ has regularly فَمِي; فَمُكَ; فَمِهِ, فَمَهُ; but more usually, nom. فُوكَ, فُوهُ; gen. فِيكَ, فِيهِ; acc. فَاكَ, فَاهُ; and فِيَّ, *my mouth*, in all the three cases. — ذُو is not used with suffixes. — On some dialectical varieties of أَبٌ see §. 315, rem. *a*, note *.

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§. 185), with the single exception of the suffix of the 1st p. sing., which is ـِي, and not ـِنِي.

REM. *a*. The suffix of the 1st p. sing. ـِي, when attached to a word ending in ēlif maḳṣūra (ـَى), in the long vowels ـَا, ـِي, ـُو, or in the diphthongs ـَيْ and ـَوْ, becomes يَ, the kèsra of the original form ـِيَ (see §. 185, rem. *d*) being simply elided. Further, when the word ends in ـِي or ـَيْ, the final ي unites with the ي of the suffix into يَّ; and when it ends in ـُو or ـَوْ, the و is changed into ي, and likewise forms يَّ. E. g. هَوَايَ *my love*, for هَوَاءِيَ, from

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خَطِيَّتِي; هَوَيَ خَطَايَايَ *my sins*, for خَطَايَاوِيَ, from خَطَايَا, plur. fract. of خَطِيَّةٌ; غُلَامَيَ غُلَامَايَ *my two slaves*, for غُلَامَاوِيَ, from غُلَامَانِ, nom. dual of غُلَامٌ; قَاضِيَّ *my judge*, for قَاضِيَ (قَاضِيِيَ), from قَاضٍ; مُسْلِمِيَّ *my Muslims*, for مُسْلِمِينَ, مُسْلِمُونَ, plur. sanus of مُسْلِمٌ; مُسْلِمُوَيَ (مُسْلِمُووَيَ) or مُسْلِمِيَ (مُسْلِمِيِيَ), from غُلَامَيَّ *my two slaves*, for غُلَامَيَ (غُلَامَيِيَ), from غُلَامَيْنِ, genit. dual of غُلَامٌ; مُصْطَفَيَّ *my elect*, for مُصْطَفَوَيَ (مُصْطَفَوِيَ) or مُصْطَفَيَ (مُصْطَفَيِيَ), from مُصْطَفَيْنَ, مُصْطَفَوْنَ, plur. sanus of مُصْطَفًى. — From words like هَوًى, قَفًا, the form هَوَيَّ, قَفَيَّ, is used dialectically instead of هَوَايَ, قَفَايَ. — On أَبٌ, أَخٌ, حَمٌ, هَنٌ, فَمٌ, and فُو, see §. 316, rem.

Rem. *b.* Just as the verbal suffix نِي is sometimes shortened into نِ (§. 185, rem. *c*), so the nominal suffix ـِي occasionally becomes ـِ, particularly when the noun to which it is attached is in the vocative; as رَبِّ *my Lord!* يَا قَوْمِ *O my people!*

Rem. *c.* What has been said in §. 185, rem. *b*, of the change of the ḍamma in هُ, هُمَا, هُمْ, هُنَّ, into kèsra after ـِ, ـِي, or ـَيْ, applies to the nominal as well as the verbal suffixes. E. g. كِتَابِهِ *of his book*, كِتَابِهِمَا, كِتَابِهِمْ, جَارِيَتَيْهِ *his two female slaves*, قَاتِلِيهِ *his murderers*, كِتَابِهِمْ (in verse كِتَابِهِمُ), etc.

B. The Numerals.

1. *The Cardinal Numbers.*

318. The cardinal numbers from *one* to *ten* are:—

	Masc.	Fem.		Masc.	Fem.
1.	أَحَدٌ / وَاحِدٌ	إِحْدَى / وَاحِدَةٌ	2.	إِثْنَانِ	إِثْنَتَانِ / ثِنْتَانِ

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	Masc.	Fem.		Masc.	Fem.
3.	ثَلَاث	ثَلَاثَة	7.	سبع	سبعة
4.	أربع	أربعة	8.	ثَمَانٍ	ثَمَانِيَة
5.	خمس	خمسة	9.	تِسع	تِسعَة
6.	سِت	سِتَّة	10.	عشر	عشرة

REM. *a*. For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْثٌ, ثَلْثَةٌ, and for ثَمَانِيَةٌ, ثَمْنِيَةٌ (§. 6, rem. *a*). — سِتٌّ stands, according to the Arab lexicographers, for سِدْتٌ (compare §. 14, *c*), and that for سِدْسٌ. The correctness of this view is proved by the diminutive سُدَيْسَةٌ, the fraction سُدْسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

REM. *b*. If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (עִשְׁתִּן), apparently identical with the Heb. עַשְׁתֵּי in עַשְׁתֵּי עָשָׂר; but the fem. is *iḥit* (אִחִת) = אַחַת (for אַחַדְתְּ). — The Aram. תְּרֵין, f. תַּרְתֵּין, is a contraction for תְּרַיִן, which may be either the equivalent of the Heb. שְׁנַיִם (ת becoming שׁ, as in תַּלְגָּא, *snow*, = שֶׁלֶג, and ן exchanging with ר, as in דְּנַח, *to rise*, = זָרַח); or, as others think, derived from the rad. תנא, as it were the dual of תַּנְיָא *single, sole*. The daghesh in the Heb. fem. שְׁתַּיִם (also pronounced אֶשְׁתַּיִם) indicates the loss of the *n* in תִּנְתַּיִן. — The Heb. שֵׁשׁ, שִׁשָּׁה, stand for שִׁדְשָׁה, שֵׁדֵשׁ (see rem. *a*, and compare the Æth. *sědēstū* and *sĕssu*, for *sědsū*). The Chaldee form שִׁית (שֵׁת), שִׁתָּה, is identical with the Arabic; whilst in the Syriac ܫܬ or ܫܬܐ, the original doubling has left its trace in the hard sound of the *t* (compare שְׁתַּיִם).

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319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E. g. عَشَرَةُ رِجَالٍ, or عَشَرَةُ رِجَالٍ, *ten men* (lit., *men, a decade,* and *a decade of men*); ثَلَاثُ نِسَاءٍ عَشَرَ, or ثَلَاثُ عَشْرُ نِسَاءٍ, *ten women.*

Rem. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§. 321) of the cardinal numbers, in virtue of which they differ from the dependent adjectives, which follow the gender of their substantives.—That ثَلَاثٌ, أَرْبَعٌ, etc., are really *masc.*,—and consequently ثَلَاثَةٌ, أَرْبَعَةٌ, etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of *ten days,* either as a singular masc. or as a broken plur. (viz. the implied أَيَّامٌ). We may say, for example, either اَلْعَشْرُ الْأَوْسَطُ مِنْ رَمَضَانَ *the middle ten days of Ramaḍān,* اَلْعَشْرُ الْأَخِيرُ مِنْ رَمَضَانَ *the last ten days of R.,* or اَلْعَشْرُ الْأَوَاخِرُ, اَلْعَشْرُ الْأَوَاسِطُ, etc. See also §. 322, rem. *b.*

Rem. *b.* An undefined number from 3 to 10 is expressed by بِضْعٌ (literally, *a part* or *portion*); as بِضْعُ رِجَالٍ *some men,* بِضْعُ نِسْوَةٍ *some women,* فِي بِضْعِ سِنِينَ *in a few years.* The use of بِضْعَةٌ belongs to post-classical times; as بِضْعَةُ أَشْهُرٍ *some months.*

320. The cardinal numbers from 1 to 10 are triptote, with the exception of the duals اِثْنَانِ and اِثْنَتَانِ or ثِنْتَانِ.—ثَمَانٍ stands for ثَمَانِيٌ, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to §. 311).

321. The cardinal numbers from 3 to 10 are always

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substantives. They either follow the objects numbered, and are put in apposition with them, as ثَلَاثَةِ رِجَالٍ, *of three men* (lit., *of men, a triad*); or they precede them, in which case the numeral governs the other substantive in the genitive of the broken plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of men*), except in the single instance of مِائَةٌ *a hundred* (see §. 325).

REM. *a*. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي, acc. ثَمَانِيَ (see §. 320).

REM. *b*. If the numerals from 3 to 10 take the article, they of course lose the tènwīn (§. 314, *a*).

REM. *c*. اِثْنَانِ and اِثْنَتَانِ are very rarely construed with the genit. sing. of the objects numbered, and then of course drop their final ن (§. 315, *b*); as اِثْنَتَا حَنْظَلٍ *two colocynths*, instead of اِثْنَتَانِ مِنَ ٱلْحَنْظَلِ, or simply حَنْظَلَتَانِ.

REM. *d*. بِضْعٌ and بِضْعَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see §. 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

	Masc.		Fem.			Masc.		Fem.	
11.	أَحَدَ	عَشَرَ	إِحْدَى	عَشْرَةَ	15.	خَمْسَةَ	عَشَرَ	خَمْسَ	عَشْرَةَ
12.	اِثْنَا	عَشَرَ	اِثْنَتَا / ثِنْتَا	عَشْرَةَ / عَشْرَةَ	16.	سِتَّةَ	عَشَرَ	سِتَّ	عَشْرَةَ
13.	ثَلَاثَةَ	عَشَرَ	ثَلَاثَ	عَشْرَةَ	17.	سَبْعَةَ	عَشَرَ	سَبْعَ	عَشْرَةَ
14.	أَرْبَعَةَ	عَشَرَ	أَرْبَعَ	عَشْرَةَ	18.	ثَمَانِيَةَ	عَشَرَ	ثَمَانِيَ	عَشْرَةَ
					19.	تِسْعَةَ	عَشَرَ	تِسْعَ	عَشْرَةَ

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Rem. *a.* Instead of عَشْرَة some of the Arabs pronounce عَشِرَة, and the form عَشَرَة is said to occur.—For ثَمَانِي عَشْرَة we also find ثَمَانِ عَشْرَة, ثَمَانِ عَشَرَة, and ثَمَانَ عَشْرَة.

Rem. *b.* The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in §. 319; but the *ten* does not follow that rule, for it has here the form عَشَر with masculine nouns, and عَشْرَة with feminine. The same holds with regard to the undefined number, which is in this case masc. بِضْعَة عَشَر, fem. بِضْع عَشْرَة, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

Rem. *c.* These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَا عَشَر and عَشْرَة (ثِنْتَا) اِثْنَتَا, which have in the oblique cases اِثْنَيْ عَشَر and عَشْرَة (ثِنْتَيْ) اِثْنَتَيْ.

Rem. *d.* The contraction of these compound numerals into *one* word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدْعَشَر. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِحْدَاشْ, إِثْنَاشْ, تَلَاتَّاشْ, أَرْبَعْتَاشْ, خَمْسْتَاشْ, سِتَّاشْ, سَبْعَتَاشْ, تَمَانْتَاشْ, تِسْعَتَاشْ.

323. The cardinal numbers from 20 to 90 are:—

20.	عِشْرُون	50.	خَمْسُون	80.	ثَمَانُون
30.	ثَلَاثُون	60.	سِتُّون	90.	تِسْعُون
40.	أَرْبَعُون	70.	سَبْعُون		

Rem. *a.* ثَلَاثُون and ثَمَانُون may also be written ثَلْثُون, ثَمْنُون.

Rem. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. sanus masc., ـُونَ in the nom.,

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and ـِينَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. ـُو in the genit. and acc. ـِي.

REM. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; עֶשְׂרִים, חַמְשִׁים, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in *ā* (for *ān*, see p. 271); Assyr. *išrā, šilasā, irbā, ḫanšā;* Æth. *'esrā, salasā, 'arbë'ā, ḫamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and;* as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one.* Both are declined; as gen. أَحَدٍ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

REM. The undefined unit is in this case نَيِّفٌ (lit., *excess, surplus*), as نَيِّفٌ وَعِشْرُونَ *twenty and odd;* but بِضْعٌ and بِضْعَةٌ are also used.

325. The numerals from 100 to 900 are:—

100.	مِائَةٌ	600.	سِتُّ مِائَةٍ
200.	مِائَتَانِ	700.	سَبْعُ مِائَةٍ
300.	ثَلَاثُ مِائَةٍ	800.	ثَمَانِي مِائَةٍ / ثَمَانِ مِائَةٍ
400.	أَرْبَعُ مِائَةٍ		
500.	خَمْسُ مِائَةٍ	900.	تِسْعُ مِائَةٍ

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Rem. *a.* For مِائَةٌ (Æth. מְאַת: *me'et*, Heb. מֵאָה, Aram. מְאָה, עְדַן, Assyr. *mī*) we also find مِئَةٌ. The plur. is مِئُونَ, مِئَاتٌ, or مِأُونَ; the forms مِئِينَ, مِئِينٌ (like سِنِينٌ from سَنَةٌ *a year*), and مِيٌّ (with the article, اَلْمِيُّ) are rare.

Rem. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلٰثُمِائَةٍ. The regular construction ثَلٰثُ مِئِينَ, etc. (see §. 321), is very rarely employed.

Rem. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلٰثُمِائَةِ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةُ سَنَةٍ.

326. The numerals from 1000 upwards are:—

1000.	اَلْفٌ	100,000.	مِائَةُ اَلْفٍ
2000.	اَلْفَانِ	200,000.	مِائَتَا اَلْفٍ
3000.	ثَلَاثَةُ آلَافٍ	300,000.	ثَلٰثُمِائَةِ اَلْفٍ
4000.	اَرْبَعَةُ آلَافٍ	400,000.	اَرْبَعُمِائَةِ اَلْفٍ
	etc.		etc.
11,000.	اَحَدَ عَشَرَ اَلْفًا	1,000,000.	اَلْفُ اَلْفٍ
12,000.	اِثْنَا عَشَرَ اَلْفًا	2,000,000.	اَلْفَا اَلْفٍ
13,000.	ثَلَاثَةَ عَشَرَ اَلْفًا	3,000,000.	ثَلَاثَةُ آلَافِ اَلْفٍ
	etc.		etc.

Rem. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. אַלְפָּא, ܐܶܠܦ̈ܳܐ, but Æth. *'elf*, 10,000) is أُلُوفٌ, آلَافٌ, and آلْفٌ. It takes the objects numbered after it in the *genit. sing.*, as ثَلٰثَةُ آلَافِ دِرْهَمٍ, أَلْفُ دِرْهَمٍ, أَلْفَا دِرْهَمٍ.

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327. The numerals which indicate numbers made up of thousands, hundreds, tens, and units, may be compounded in two ways. Either *a*) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ آلَافٍ وسبع مِائَةٍ واحد وعِشرون, 3721; or *b*) the order is reversed, and becomes units, tens, hundreds, thousands, as واحد وعِشرون وسبعمِائَةٍ وثلثة آلَافٍ.

II. *The Ordinal Numbers.*

328. The ordinal adjectives from *first* to *tenth* are:—

Masc.	Fem.		Masc.	Fem.	
الأول	الأولى	*the first.*	سَادِسٌ	سَادِسَةٌ	*sixth.*
ثَانٍ	ثَانِيَةٌ	*second.*	سَابِعٌ	سَابِعَةٌ	*seventh.*
ثَالِثٌ	ثَالِثَةٌ	*third.*	ثَامِنٌ	ثَامِنَةٌ	*eighth.*
رَابِعٌ	رَابِعَةٌ	*fourth.*	تَاسِعٌ	تَاسِعَةٌ	*ninth.*
خَامِسٌ	خَامِسَةٌ	*fifth.*	عَاشِرٌ	عَاشِرَةٌ	*tenth.*

REM. *a.* الأول stands for الأأول or الأوال, الأولى for الأولَى or الوُولَى, according to the superlative form أفعل, f. فُعلَى, from the rad. وأل or أول. Its plurals are: الأولون, الأوائل, الأوالي, and الأول for the masc.; الأول (rarely الأولُ) for the fem.

REM. *b.* ثَانٍ makes, of course, in the construct state and with the art. ثَانِي, الثَّانِي; in the acc. ثَانِيًا, construct state and with the art. ثَانِيَ, الثَّانِيَ. And so with the rest; ثَالِثُ, الثَّالِثُ, etc.

REM. *c.* Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًا) and سَاتٌ

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(formed directly from سِتٌّ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِثٌ.

329. The ordinals from *eleventh* to *nineteenth* are:—

Masc.		Fem.		
حَادِى	عَشَرَ	حَادِيَةَ	عَشْرَةَ	*eleventh.*
ثَانِى	عَشَرَ	ثَانِيَةَ	عَشْرَةَ	*twelfth.*
ثَالِثَ	عَشَرَ	ثَالِثَةَ	عَشْرَةَ	*thirteenth.*
رَابِعَ	عَشَرَ	رَابِعَةَ	عَشْرَةَ	*fourteenth.*
etc.		etc.		

Rem. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as اَلثَّالِثَ عَشَرَ, اَلثَّالِثَةَ عَشْرَةَ. For اَلْحَادِىَ عَشَرَ and اَلثَّانِىَ عَشَرَ we may say اَلْحَادِى عَشَرَ and اَلثَّانِى عَشَرَ. Some, however, admit the inflection of the unit, when defined, as اَلثَّالِثُ عَشَرَ, اَلثَّالِثَةُ عَشْرَةَ; in which case اَلْحَادِى (اَلثَّانِى) عَشَرَ is the nom. and genit., اَلْحَادِىَ (اَلثَّانِىَ) عَشَرَ the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, اَلْعِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its

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parts take the article; as اَلْحَادِى وَٱلْعِشْرُونَ (acc. اَلْحَادِىَ وَٱلْعِشْرِينَ) *the twenty-first,* اَلرَّابِعُ وَٱلْعِشْرُونَ *the twenty-fourth.*

III. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. *a*) By the accusative of the nomen vicis (§. 219), or, if this should be wanting, of the nomen verbi; as قَامَ قَومَةً أَو قَومَتَينِ, *he rose up once or twice;* قَاتَلَ قِتَالاً وَاحِدًا أَو قِتَالَينِ, *he fought once or twice.* It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as أَمَتَّنَا اثنَتَينِ وَأَحيَيتَنَا اثنَتَينِ, *thou hast given us death twice, and thou hast given us life twice,* i. e. إِمَاتَتَينِ and إِحيَاءَتَينِ. *b*) By the noun مَرَّةٌ, and similar words, in the accus.; as مَرَّةً *once,* مَرَّتَينِ *twice,* ثَلٰثَ مَرَّاتٍ, or ثَلٰثَ مِرَارٍ, or ثَلٰثَ دَفَعَاتٍ, *thrice;* عِشْرِينَ كَرَّةً *twenty times;* تَارَةً وَأُخرَى *once and again;* etc.

332. The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةٌ, دَفعَةٌ, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E. g. جَاءَ ثَالِثًا (i. e. جَاءَ مَجِيئًا ثَالِثًا), or جَاءَ مَرَّةً ثَالِثَةً, *he came a third time;* جَاءَ ٱلثَّالِثَ (i. e. جَاءَ

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الْمَجِيءَ الثَّالِثَ), or جَاءَ الْمَرَّةَ الثَّالِثَةَ, *he came the third time.*

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فُعَالُ and مَفْعَلُ, either singly or repeated. E. g. جَاءَ الْقَوْمُ اثْنَيْنِ اثْنَيْنِ, or جَاءَ الْقَوْمُ مَثْنَى, *the people came two by two*; جَاءُوا ثُلَاثَ ثُلَاثَ, or جَاءُوا مَثْلَثَ مَثْلَثَ, *they came three by three*; مَرَرْتُ بِقَوْمٍ مَثْنَى وَثُلَاثَ *I passed by a party of men, (walking) by twos and threes*; فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ *then marry what pleaseth you of women, two and three and four at a time.* The most common words of the forms فُعَالُ and مَفْعَلُ are مَثْنَى (for مَثْنَى), ثُنَاءُ, مَوْحَدُ, وُحَادُ, أُحَادُ; مَثْلَثُ, ثُلَاثُ; and مَرْبَعُ, رُبَاعُ; but the formation is admitted up to 10.

334. The *multiplicative* adjectives are expressed by nomina patientis of the second form, derived from the cardinal numbers; e. g. مُثَنًّى *twofold, double, dualized*; مُثَلَّثٌ *threefold, triple, triangular*; مُرَبَّعٌ *fourfold, square*; مُخَمَّسٌ *fivefold, pentagonal*; etc. *Single* or *simple* is مُفْرَدٌ (nom. patient. IV.).

335. Numeral adjectives, expressing the number of parts of

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which a whole is made up, take the form فُعَالِى; as ثُنَائِى *biliteral;* ثُلَاثِى *triliteral, three cubits in length* or *height;* رُبَاعِى *quadriliteral, four spans* or *cubits in height, a tetrastich;* خُمَاسِى *quinqueliteral, five spans in height;* etc.

336. The *fractions,* from *a third* up to *a tenth,* are expressed by words of the forms فُعْل, فُعُل, and فَعِيل, pl. أَفْعَال; as ثُلُث, ثُلُث, or ثَلِيث, pl. أَثْلَاث, *a third;* سُدُس, سُدُس, or سَدِيس, pl. أَسْدَاس, *a sixth;* ثُمُن, ثُمُن, or ثَمِين, pl. أَثْمَان, *an eighth.* The fractions above *a tenth* are expressed by a circumlocution; e. g. ثَلَاثَةُ أَجْزَاءٍ مِن عِشْرِين جُزْءًا, *three parts out of twenty,* $\frac{3}{20}$.— *A half* is نِصْف, less frequently نَصْف, نُصْف (vulg. نُصّ), or نَصِيف, pl. أَنْصَاف.

REM. The form فُعْل occurs in the same sense in Assyrian, Heb. and Aram.; e. g. שְׁלֹשׁ *a third,* "rubu," רְבַע *a fourth,* חֲמֵשׁ *a fifth.*

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فِعْل, in the accus., either with or without the article; as ثِلْثًا, or اَلثِّلْثَ, *every third* (day, month, year, etc.); رِبْعًا, or اَلرِّبْعَ, *every fourth;* etc. Synonymous with ثِلْث is غِبّ, as حُمَّى اَلثِّلْثِ, or حُمَّى اَلْغِبِّ, *the tertian fever.*

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C. The Nomina Demonstrativa and Conjunctiva.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, أَسْمَاءُ الْإِشَارَةِ, are either simple or compound.

340. The simple demonstrative pronoun is ذَا, *this, that.*

	Masc.	Fem.
Sing.	ذَا (ذَاءَ, ذَائِهِ)	ذِى (ذِهِ, ذِهِ, ذِهِى); تِى (تِهِ, تِهِ, تِهِى); تَا (ذَاتِ).
Dual. Nom.	ذَانِ (ذَانِّ)	تَانِ (تَانِّ).
Gen. Acc.	ذَيْنِ (ذَيْنِّ)	تَيْنِ (تَيْنِّ).
Plur. comm. gen.	أُلَا, أُلَى, or أُولَى;	أُلَاءِ or أُولَاءِ.

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

Rem. *a.* The *u* in أُولَى and أُولَاءِ is always *short*, و being merely

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scriptio plena. In this way أُولَى can be distinguished in verse from أُولَى, the fem. of أَوَّلُ, *first*, in which the *u* is long.

REM. *b*. The diminutive of ذَا is ذَيَّا, f. تَيَّا; du. ذَيَّانِ, f. تَيَّانِ; pl. أُولَيَّاءُ, أُولَيَّا.

REM. *c*. Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. זֶה, Phœn. ז and זא, *this*) which is commonly used in the sense of *possessor*, *owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (זֶה)	ذَاتُ (זאת).
Gen.	ذِي	ذَاتِ.
Acc.	ذَا	ذَاتَ.
Du. Nom.	ذَوَا	ذَوَاتَا (ذَاتَا).
Gen. Acc.	ذَوَيْ	ذَوَاتَيْ (ذَاتَيْ).
Plur. Nom.	ذُو, أُلُو or أُولُو (אֵלֶּה)	أُلَاتُ, ذَوَاتُ or أُولَاتُ.
Gen. Acc.	ذِي, إِلِي or أُولِي	أُلَاتِ, ذَوَاتِ or أُولَاتِ.

The *u* in أُولُو and أُولَاتُ is always *short*, as in أُولَى and أُولَاءُ. — The form أَذْوَاءُ is used as a plural of ذُو, when this word forms part of the names or surnames of the kings or princes of ĕl-Yèmèn, as ذُو يَزَنَ, ذُو نُوَاسٍ, ذُو رُعَيْنٍ, ذُو ٱلْكَلَاعِ, etc. These are called أَذْوَاءُ ٱلْيَمَنِ, formed as if from a singular ذَوًى.

341. From the simple demonstrative pronoun are formed compounds:

a) By adding the pronominal suffix of the second person

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(كَ, كِ; كُمَا; كُمْ, كُنَّ), either α) alone, or β) with the interposition of the demonstrative syllable لِ.

b) By prefixing the particle هَا.

342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, ذَاكَ is used; to a *single woman*, ذَاكِ; to *two persons*, ذَاكُمَا; to *several men*, ذَاكُمْ; to *several women*, ذَاكُنَّ. But the form ذَاكَ may also be — and in fact usually is — employed, whatever be the sex and number of the persons spoken to; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَلَكَ) *that.*	تَاكَ, تِيكَ (ذِيكَ).
Du. Nom.	ذَانِكَ	تَانِكَ.
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ.
Plur. comm. gen.	أُلَاكَ or أُولَاكَ, أُلَائِكَ or أُولَائِكَ.	

Rem. *a.* The *u* is *short* in أُولَاكَ and أُولَائِكَ, just as in أُولَى, أُولَاءِ, and أُولُو (§. 340, rem. *a*, *c*).

Rem. *b.* The diminutive of ذَاكَ is ذَيَّاكَ, f. تَيَّاكَ, etc.

343. By inserting the demonstrative syllable لِ before the pronominal suffix, we get a longer form ذَالِكَ or ذٰلِكَ (often written ذَلِكَ, §. 6, rem. *a*).

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	Masc.	Fem.
Sing.	ذٰلِكَ *that.*	تِلْكَ (تَالِكَ).
Du. Nom.	ذَانِّكَ	تَانِّكَ.
Gen. Acc.	ذَيْنِّكَ	تَيْنِّكَ.
Plur. comm. gen.	أُولَالِكَ or أُلَالِكَ.	

REM. *a.* تِلْكَ is a contraction for تِيلِكَ. In the dual, ذَانِّكَ, تَانِّكَ, stand for ذَانِلِكَ, تَانِلِكَ; and ذَيْنِّكَ, تَيْنِّكَ, for ذَيْنِلِكَ, تَيْنِلِكَ. The plur. is rare, أُولَاكَ or أُولَائِكَ (§. 342) being generally used instead. Some authorities regard ذَانِّكَ, تَانِّكَ, as the dual of ذَاكَ, the second *n* being in their opinion merely corroborative.

REM. *b.* Some grammarians assert that there is a slight difference of meaning between ذَاكَ and ذٰلِكَ, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. *c.* The syllable لِ must not be mistaken for the preposition لِ (which, when united with the pronominal suffixes of the second and third persons, becomes لَ), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§. 345 and 347.

REM. *d.* The diminutive of ذٰلِكَ is ذَيَّالِكَ, f. تَيَّالِكَ.

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention.* It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ

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(but not to ذٰلِكَ). Before ذَا it is usually written defectively, هٰذَا or هَذَا; before ذَاكَ in full, هَاذَاكَ.

	Masc.	Fem.
Sing.	هٰذَا *this.*	هٰذِهِ (هٰذِهْ), هٰذِي (هٰذَاتِ, هَاتَا, هَاتِي, هَاتِهِ).
Du. Nom.	هٰذَانِ	هَاتَانِ or هٰتَانِ.
Gen. Acc.	هٰذَيْنِ	هَاتَيْنِ or هٰتَيْنِ.
Plur. comm. gen.	هَاؤُلَا or هٰؤُلَا, هٰؤُلَاءِ or هٰؤُلَاءْ.	

In like manner, هَاذَاكَ or هٰذَاكَ, fem. هَاتَاكَ, هَاتِيكَ, etc.

Rem. *a.* هَا is identical with the Aram. הָא, ܗܵ, *this*, as an interjection, *lo!* Heb. הִנֵּה.

Rem. *b.* In the dual some say هٰذَانِّ, with double *n*.—The diminutive of هٰذَا is هٰذَيَّا, f. هَاتَيَّا, pl. هٰؤُلَيَّاءِ; of هٰذَاكَ, هٰذَيَّاكَ, pl. هٰؤُلَيَّاتِكَ.

345. The article اَلْ—called by the Arabs أَدَاةُ التَّعْرِيفِ *the instrument of definition*, اَلْأَلِفُ وَاللَّامُ *the ēlif and lām*, لَامُ التَّعْرِيفِ *the lām of definition*, or simply اَللَّامُ *the lām*,—is composed of the demonstrative letter ل (see §. 343, rem. *c*, and §. 347) and the prosthetic اَ, which is prefixed only to lighten the pronunciation (هَمْزَةُ الْوَصْلِ, §. 19 *a*, and rem. *f*). Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *to-day*, اَلْآنَ *now*, etc.

Rem. *a.* Some grammarians regard the ēlif as an integral part

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of the article, and say that it was originally أَلْ (with أَلِفُ ٱلْقَطْعِ, of the same form as هَلْ, بَلْ), gradually weakened to ٱلْ.

REM. *b.* It is sometimes, though very rarely, used as a relative pronoun (= ٱلَّذِي, §. 347); as مَنْ لَا يَزَالُ شَاكِرًا عَلَى ٱلْمَعَهْ *he who does not cease to be grateful for what is with him* (or *for what he has*), where ٱلْمَعَهْ = ٱلَّذِي مَعَهُ; مِنَ ٱلْقَوْمِ ٱلرَّسُولُ ٱللهِ مِنْهُمْ *of the people of whom is the Apostle of God*, where ٱلرَّسُولُ ٱللهِ = ٱلَّذِينَ رَسُولُ ٱللهِ; مَا أَنْتَ بِٱلْحَكَمِ ٱلتُّرْضَى حُكُومَتُهُ *thou art not the judge whose sentence is approved*, where ٱلتُّرْضَى = ٱلَّذِي تُرْضَى. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. *c.* ٱلْ, or, as it is pronounced in some parts of Arabia, *hal*, is identical with the Hebrew art. הַ, for הַל. In South Arabia أَمْ was (and even still is) used for ٱلْ, but without assimilation; as لَيْسَ مِنْ أَمْبِرِّ أَمْصِيَامُ فِي أَمْسَفَرِ *fasting in journeying is not* (*an act*) *of piety*; يَرْمِي وَرَائِي بِأَمْسَهْمِ وَأَمْسَلِمَهْ *he casts* (*standing*) *behind me with arrow and stone*; for ٱلْبِرِّ, ٱلصِّيَامُ, ٱلسَّفَرِ, بِٱلسَّهْمِ, and وَٱلسَّلِمَةِ.

2. *The Conjunctive* (*Relative*) *and Interrogative Pronouns.*

a) *The Conjunctive Pronouns.*

346. The conjunctive pronouns are:—

1) ٱلَّذِي *who, which, that*; fem. ٱلَّتِي.

2) مَنْ *he who, she who, whoever*;
مَا *that which, whatever.*

3) اَيٌّ *he who, whoever*; fem. اَيَّةٌ *she who, whoever.*

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4) أَيُّمَنْ *every one who, whosoever;*

أَيُّمَا *everything which, whatsoever.*

Rem. مَنْ, مَا, أَىٌّ, أَيَّةٌ, and their compounds, أَيُّمَنْ, أَيُّمَا, are also interrogatives, which indeed is their original signification (see §. 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

347. The conjunctive اَلَّذِى is compounded of the article اَلْ, the demonstrative letter ل (see §§. 343 and 345), and the demonstrative pronoun ذَا, or rather ذُو (§. 340, rem. *c*). When used substantively, it has the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, whatever;* when used adjectively, it signifies *who, which, that,* and refers necessarily to a definite substantive, with which it agrees in gender, number, *and case.* It is declined as follows:—

	Masc.	Fem.
Sing.	اَلَّذِى (اَلَّذْ, اَلَّذِ, اَلَّذِىٌّ; اَلَذِى; اَلَّذِيّ).	اَلَّتْ, اَلَّتِ) اَلَّتِى; اَللَّاتِى).
Du. Nom.	اَللَّذَانِ (اَللَّذَانِّ; اَللَّذَا).	اَللَّتَانِ (اَللَّتَانِّ; اَللَّتَا).
Gen. Acc.	اَللَّذَيْنِ (اَللَّذَيْنِّ).	اَللَّتَيْنِ (اَللَّتَيْنِّ).
Plur.	اَلَّذِين (اَلَّذِى, اَللَّاءَ); اَلَاُولَى or اَلَاُولَى.	اَللَّاتِ, اَللَّاتِ (اَللَّاءَاتِ); اَللَّوَاتِ, اَللَّوَاتِ (اَللَّوَا); اَللَّاءَ, اَللَّاءِ; اَلَاُولَى or اَلَاُولَى.

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REM. *a.* اَلَّذِى, اَلَّتِى, and اَلَّذِينَ, are written defectively, because of their frequent occurrence, instead of اَلَّذِى, اَلَّتِى, and اَلَّذِينَ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is اَللِّي or اَلِّي.

REM. *b.* The tribe of Hudail (هُذَيْلٌ), according to the Arab grammarians, used اَلَّذُونَ in the nom. plur. masc., اَلَّذِينَ in the gen. and acc. This اَلَّذُونَ must, of course, at one time have been universally employed as the nom., اَلَّذِينَ being the form which belongs to the oblique cases; but gradually the latter supplanted the former, just as in modern Arabic the oblique form of the plur. sanus, ـِين, has everywhere usurped the place of the direct form ـُون. Even the sing. اَلَّذِى is an oblique form, the nom. of which ought properly to be اَلَّذُو.—The forms اَلَّلَّاوُونَ, gen. and acc. اَلَّلَّاتِينَ, and اَلَّلَّاوُو, are also said to occur.

REM. *c.* اَلَّذِى was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in הַלָּזֶה, fem. הַלָּזוֹ, comm. הַלָּז (= اَلَّذْ).

REM. *d.* From اَلَّذِى are formed the diminutives اَلَّلَّذَيَّا, اَلَّلَّتَيَّا; du. اَلَّلَّتَيَّانِ, اَلَّلَّذَيَّانِ; pl. اَلَّلَّذَيُّونَ, اَلَّلَّتَيَّاتُ. The forms اَلَّلُّذَيَّا, اَلَّلُّتَيَّا, are vulgar and incorrect.

REM. *e.* Instead of اَلَّذِى, some of the Arabs, especially the tribe of *Ṭayyi'* (طَيِّئٌ), employ ذُو (Heb. זוּ, Aram. דִּי, דְּ, Æth. **H:** *za*). It is then either wholly *indeclinable*, which is more usual; as فَحَسْبِيَ مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا *then enough for me of that which is with them* (of their property) *is what suffices me*, for مِنَ اَلَّذِى كَفَانِيَا (in rhyme for كَفَانِى); لَأُنْحَيَنْ لِلْعَظْمِ ذُو أَنَا عَارِقُهْ *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating),

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for اَلَّذِى (عَارِقَّهْ in rhyme for عَارِقُهْ); وَبِئْرِى ذُو حَفَرْتُ وَذُو طَوَيْتُ *and my well which I dug and which I lined* (or *cased*), for اَلَّتِى and وَاَلَّتِى; or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِى	(ذَاتِ) ذَاتُ
Acc.	ذَا	(ذَاتِ) ذَاتُ
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَىْ	ذَوَاتَىْ
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِى	(ذَوَاتِ) ذَوَاتُ

An example of this use is بِٱلْفَضْلِ ذُو فَضَّلَكُمُ ٱللَّهُ بِهِ وَٱلْكَرَامَةِ ذَاتُ أَكْرَمَكُمُ ٱللَّهُ بِهَا *by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you,* for اَلَّذِى and اَلَّتِى.

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from اَلَّذِى in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod,* Gr. ὅστις, ἥτις, ὅ,τι. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects.

Rem. The corresponding forms in the other Semitic languages are: of persons, Æth. ሰብ፡ *manū* (acc. ሰበ፡ *mana*), Aram. מַן, مَنْ, Heb. מִי; of things, Æth. ምን፡ *mī*, or ምንት፡ *mĕnt* (acc. ምንተ፡ *mĕnta*), Aram. מָא, مَا, Heb. מָה. The Assyrian has "mannu,"

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who? whoever, and "manman," "mamman," "manma," *whoever,* "mimma," *whatever.*

349. The conjunctive pronoun اىٌ, fem. ايّةٌ, *he who, she who, whoever,* is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, ኧይ: (*'ay*) *who? of what sort?* The corresponding Heb. vocable is אַי, used as an adverb, *where?* in interrogative phrases אַי, which appears in Æth. in ኧይቲ: (*'aytē*) *where?* ኧፎ: (*'ĕfō*) *how?* Syr. ܐܰܝܟܳܐ *where?* ܐܰܢܳܐ *who?* ܐܰܝܟܰܡܳܐ *how long?* etc.

350. Of اىٌ and مَنْ, مَا, are compounded ايمنٌ *he who, she who, whosoever,* ايمَا *that which, whatsoever.* Only the first part of the compound admits of being declined; gen. ايمنٍ, ايمَا; acc. ايمنَ, ايمَا.

b) *The Interrogative Pronouns.*

351. It has been already stated (§. 346, rem.) that the conjunctive pronouns, with the exception of الَّذِى, are also interrogative, which is indeed their original signification. To them may be added كَمْ, *how much,* which is *a*) interrogative, *b*) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (لِلْإِخْبَارِ); but never conjunctive.

REM. The interrogative مَا may be shortened after prepositions into مَ, and is then united in writing both with those prepositions

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with which such a union is usual, and with those with which it is not (though, in the latter case, it is better to keep them apart); e. g. عَمَّ, رِمِمَّ, فِيمَ, لِمَ, بِمَ (for عَنْ مَّ, مِن مَّ), عَلَامَ, إِلَامَ, حَتَّامَ (better إِلَى مَ, عَلَى مَ, حَتَّى مَ). In such cases, the accent is transferred from مَ to the preceding syllable (as *bíma*, *'ilá ma*, etc.); whence it happens that بِمَ and لِمَ are sometimes shortened in poetry into بِمْ and لِمْ. This is also the origin of كَمْ, for كَمَ or كَمَا (lit., *the like of what? the worth of what?*), Heb. כַּמָּה, בַּמָּה, Aram. כְּמָא, حصدا.—In pause these words are written عَمَّهْ, بِمَهْ, حَتَّامَهْ, etc. Similarly we find فَمَهْ for فَمَا *what then?* and كَيْمَهْ for كَيْمَا *that what? for what purpose?* as when one says قَصَدْتُ فُلَانًا *I went to (the house of) so and so*, to which you rejoin كَيْمَهْ, and the answer is كَيْ أُحْسِنَ إِلَيْهِ *that I might do him a kindness.*

352. The interrogative pronoun مَنْ, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say *Some one is come*, or *I have seen some one*, and another should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.		Fem.	
Sing. Nom.	مَنْوُ			
Gen.	مَنِي		مَنَهْ	(مَنَتْ).
Acc.	مَنَا			
Du. Nom.	مَنَانِ		مَنَتَانِ	(مَنَتَانِ).
Gen. Acc.	مَنَيْنِ		مَنَتَيْنِ	(مَنَتَيْنِ).
Plur. Nom.	مَنُونَ		مَنَاتْ.	
Gen. Acc.	مَنِينَ			

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REM. *a.* Only a poet could venture to say أَتَوا نَارِى فَقُلْتُ مَنُونَ أَنتُم *they came to my fire, and I said, Who are ye?*

REM. *b.* The interrogative pronoun مَا *what?* is never declined under any circumstances.

353. The interrogative pronoun أَىٌّ, fem. أَيَّةٌ, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the tènwīn (§§. 315, *a*, 316, *a*, *c*), and has no dual or plur.; as أَىُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَىِّ كِتَابٍ, acc. أَىَّ كِتَابٍ; أَيَّةَ عَيْنٍ *which eye* or *fountain?* أَيُّهُم, أَيَّتُهُن, *which of them?* When standing alone, or used like مَنْ in §. 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. أَىُّ or أَىْ, gen. أَىِّ or أَىْ, acc. أَيَّا; fem. أَيَّهْ.

Dual masc., nom. أَيَّانْ, gen. acc. أَيَّيْنْ; fem., nom. أَيَّتَانْ, gen. acc. أَيَّتَيْنْ.

Plur. masc., nom. أَيُّونْ, gen. acc. أَيِّينْ; fem. أَيَّاتْ.

In أَىُّ and أَىِّ the final vowel is said to be obscurely sounded or slurred (الرُّوم).

REM. *a.* أَىٌّ is often used even before fem. nouns; as أَىُّ عَيْنٍ *which eye* or *fountain* (lit., *quid oculi, fontis*)? أَىُّ الْمَرْأَتَيْنِ *which of the two women?* With the suffixes it is sometimes shortened into أَىٌّ, as أَيُّهُمَا, for أَيُّهُمَا, *which of the two?* and so in the vulgar interrogative أَيْشْ *what?* for أَىُّ شَىْءٍ.

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Rem. *b.* Instead of أَيٌّ with a suffix, the more general and indefinite أَيُّمَا is sometimes used; as أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا, *which is dearer to you, he or I?* in which example أَيُّمَا stands for أَيُّنَا, *which of us?* It is sometimes contracted into أَيْمَ, as أَيْمَ تَقُولُ *what dost thou say?*

Rem. *c.* فُلَانٌ, fem. فُلَانَةُ (§. 309, *b*, δ, rem. *b*), as كِنَايَاتٌ عَنْ أَسَامِي ٱلْأَنَاسِيِّ, stand for names of persons, like ὁ, ἡ δεῖνα, *so and so, M.* or *N.*; as أَلَا قَاتَلَ ٱللّٰهُ ٱلْوَشَاةَ فُلَانَ ٱبْنَ فُلَانٍ ὁ δεῖνα τοῦ δεῖνος, وَقَوْلَهُمْ فُلَانَةُ أَصْحَتْ خِلَّةً لِفُلَانٍ, *O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so."* Syr. ܟܟ, fem. ܗܠܟܡ, Heb. פְּלֹנִי. In speaking of animals, ٱلْفُلَانُ and ٱلْفُلَانَةُ are employed, as رَكِبْتُ ٱلْفُلَانَ *I rode on such and such a one.* — هَنٌ *a thing*, and its fem. هَنَةٌ, are similarly used for substantives of the class أَسْمَاءِ ٱلْجِنْسِ (§. 191, rem. *b*, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are *four* sorts of particles (حَرْفٌ, pl. حُرُوفٌ); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. The Prepositions.

355. The prepositions are called by the Arabs حُرُوفُ ٱلْجَرِّ, *the particles of attraction*, or ٱلْجَوَارُّ (from the sing. ٱلْجَارُّ or ٱلْجَارَّةُ), *the attractives*, i. e. the particles which govern the genitive. They are also named حُرُوفُ ٱلْخَفْضِ, *the particles of depression*,

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and حُرُوفُ الْإِضَافَةِ, *the particles of annexation* or *connection*, because the distinctive vowel of the genitive (*i*), and consequently the genitive itself, is called الْخَفْضُ (see §. 308, note *), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see §. 358). They are divided into *separable* prepositions, i. e. those which are written as separate words, and *inseparable*, i. e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with its vowel. They are:—

a) بِ *in, at, near, by, with, through* (Heb. Aram. בְּ, Æth. ⠃ : *ba*).

b) تَ *by*, in swearing, as تَاللّٰهِ *by God!*

c) لِ *to* (sign of the Dative), *for, on account of* (Heb. Aram. לְ, Æth. ⠇ : *la*).

d) وَ *by*, in swearing, as وَاللّٰهِ *by God!*

REM. *a*. The ḍamma of the suffixed pronouns of the 3d pers. هُ, هُمَا, هُنَّ, هُمْ, is changed after بِ into kèsra; as بِهِ, بِهِمْ. See §. 185, rem. *b*, and §. 317, rem. *c*. The ancient and poetic form هُمُ changes either both vowels, or the first only; بِهِمِ or بِهِمُ.

REM. *b*. The kèsra of the prep. لِ passes before the pronominal suffixes into fètḥa; as لَهُ *to him*, لَكُمْ *to you*, لَنَا *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; لِي *to me*.

REM. *c*. كَ, *as, like* (Heb. Aram. כְּ), which is commonly reckoned

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a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in fêṯḥa without tènwīn (ـَ).

358. The separable prepositions of the first class are :—

a) إِلَى *to* (Heb. אֶלִי, אֶל־).

b) حَتَّى *till, up to, as far as* (Heb. עַד, Æth. ሐተ፡). A dialectic variety is عَتَّى.

c) عَلَى *over, above, upon, against, to, on account of, notwithstanding* (Heb. עֲלֵי, עַל־, Aram. עַל, ܥܠ).

d) عَنْ *from, away from, after, for.*

e) فِي *in, into, among, about.*

f) لَدُنْ, or لَدَى (لَدَا), *with* (penes, apud). Rarer forms are: لَدَنْ (لَدَا, لَدِنْ, لَدُنْ), لَدِنْ (لَدُنْ), لَدُنْ (لَدُنْ), لَدُ, لَدُ, لَدْ, لَدْ.

g) مَعَ *with* (Heb. עִם, Syr. ܥܡ); dialectically مَعْ, which becomes in the waṣl مَعِ.

h) مِنْ *of, from, on account of* (Heb. Aram. מִן, مِنْ, Æth. ምነ፡ : *ʾĕmna*, or ም፡ : *ʾĕm*). See §. 20, *d*.

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i) مُنْذُ, or مُذْ, *from* a certain time, *since* (compounded of مِنْ and ذُو, *ex quo*; see §. 347, rem. *e*). Rarer forms are: مُنْذَ, مِنْذُ, مِنْذْ, and مُذُ. In the waṣl مُذْ usually becomes مُذُ (§. 20, *d*), rarely مُذِ or مُذَ.

REM. *a*. عَلَى, إِلَى, and لَدَى, preserve before the suffixes their original pronunciation عَلَيْ, إِلَيْ, and لَدَيْ (compare إِلَيَّ and عَلَيَّ); as عَلَيْهِ, إِلَيْهِ, لَدَيْهَا, إِلَيْكُمْ. The ḍamma of the suffixes of the 3d pers. passes after the diphthong into kèsra, according to §. 185, rem. *b*, and §. 317, rem. *c*. The suffix of the 1st pers. sing., ـِي (orig. ـَيَ), combines with عَلَى, إِلَى, and لَدَى into عَلَيَّ, إِلَيَّ, لَدَيَّ; with فِي into فِيَّ. See §. 317, rem. *a*.

REM. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers. sing.; عَنِّي, مِنِّي, لَدُنِّي. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, عَمَّا, مِمَّنْ, مِمَّا, for عَنْ مَنْ or عَنْ مَنَّ, etc. (see §. 14, *b*).

REM. *c*. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنَ ٱلْ being contracted into مِلْ, and عَلَى ٱلْ into عَلْ; as مِلْمَالِ, or مِلْ مَالِ, for مِنَ ٱلْمَالِ; عَلْمَاءِ for عَلَى ٱلْمَاءِ.

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (בֵּין); بَعْدَ *after* (בְּעַד), dimin. بُعَيْدَ; تَحْتَ *under, beneath* (תַּחַת), dimin. تُحَيْتَ; تُجَاهَ or تِجَاهَ, تِلْقَاءَ, حِذَاءَ, *over against, opposite to;*

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حَوْلَ *round, about;* خَلْفَ *behind, after;* دُونَ *below, under, beneath, on this side of,* dimin. دُوَيْنَ; عِنْدَ (also عَنْدَ, which is the modern and vulgar form, rarely عُنْدَ) *with, in possession of* (*apud, penes,* Fr. *chez;* עִמָּד); عِوَضَ *instead of, for;* فَوْقَ *above,* dimin. فُوَيْقَ; قَبْلَ *before* (of time, קֹדֶם), dimin. قُبَيْلَ; قُدَّامَ *before* (of place, קֶדֶם); وَرَاءَ *behind, after, beyond;* وَسْطَ *in the middle, among.* These are all, as before said, the construct accusatives of nouns; such as بَيْنَ *interval,* حَوْلٌ *circumference,* etc.

B. The Adverbs.

360. There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u;* the third class of *nouns* in the *accusative.*

361. The inseparable adverbial particles are:—

a) أَ, interrogative, حَرْفُ ٱلِٱسْتِفْهَامِ, *the particle of questioning* (*num? utrum? an?* Heb. הַ). The form ءَ occurs dialectically, for example in هَمَا *nonne?* for أَمَا (see §. 362, *e*), هَذَا ٱلَّذِى, for أَذَا ٱلَّذِى, *is this he who —?*

b) سَ, prefixed to the Imperfect of the verb to express real

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futurity, as سَيَكْفِيكَهُمُ اللّٰهُ, *God will suffice thee against them.* It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סוֹף, שׁוֹפָא, *end*).

c) لَ, affirmative, *certainly, surely.* This may be: *α*) لَامُ جَوَابِ الْقَسَمِ, *the* la *that corresponds to,* or *is the complement of, an oath,* as وَاللّٰهِ لَافْعَلَنَّ *by God, I will certainly do (it);* وَاللّٰهِ لَقَدْ خَرَجَ *by God, he has certainly gone out;* *β*) اَللَّامُ الْمُوَطِّئَةُ لِلْقَسَمِ *the* la *that smooths the way for the oath,* as the first *la* in وَاللّٰهِ لَئِنْ أَكْرَمْتَنِي لَأُكْرِمَنَّكَ *by God, if indeed you show me honour, I will certainly show you honour;* *γ*) لَامُ جَوَابِ لَوْ وَلَوْلَا *the* la *that corresponds to,* or *is the complement of* lau (*if*) *and* lau-lā (*if not*), as لَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ *if it had not been for the goodness of God towards you and His mercy, verily ye would have followed Satan;* *δ*) لَامُ الْاِبْتِدَاءِ *the inchoative* or *inceptive* la, prefixed to a noun or a verb in the imperfect, as لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللّٰهِ *verily ye are more feared in their breasts than God;* إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ *verily thy Lord will judge between them on the day of the resurrection;* *ε*) اَللَّامُ الْفَارِقَةُ *the separating* la, which is prefixed to the predicate of إِنْ, standing for إِنَّ (إِنِ الْمُخَفَّفَةُ مِنَ الثَّقِيلَةِ), as إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ *verily over every soul there is a*

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guardian; وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ *but verily we were careless of their studies.*

362. The most common separable adverbial particles are the following.

a) أَجَلْ *yes, certainly;* confirming a previous statement, as قَدْ أَتَاكَ زَيْدٌ *Zèid has come to thee,* أَجَلْ *yes, (he has);* مَا قَامَ زَيْدٌ *Zèid did not stand up,* أَجَلْ *yes, (he did not);* سَوْفَ تَذْهَبُ *thou wilt go away,* أَجَلْ *yes, (I will).* But in reply to an interrogation, it is better to use نَعَمْ.

b) إِذَنْ, or إِذًا, *well then, in that case, if it be so.* See §. 367, *b.* A rare dialectic form is ذَنْ.

c) أَلَا *nonne?* Compounded of أَ (§. 361, *a*) and لَا *not* (Heb. הֲלֹא).

d) أَمْ, interrogative, *an?* أَمْ .... أَ (Heb. אִם .... הַ), *utrum .... an?*

e) أَمَا *nonne?* Compounded of أَ and مَا *not.* Dialectic varieties are أَمْ, هَمْ, هَمَا, عَمْ, عَمَا, and حَمَا or حَمَى.

f) إِنَّ *certainly, surely, truly;* literally *lo! see! en, ecce* (Heb. הִנֵּה, הֵן, Syr. ܐܝܟ). It is joined to the *accus.* of a following noun or pronominal suffix, but in the 1st pers. sing. إِنِّي is used as well as إِنَّنِي (Heb. הִנֵּנִי). The suffix ـهُ in this case often represents and anticipates a whole subsequent clause

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(ضَمِيرُ الشَّأْنِ *the pronoun of the fact*).—إِنَّ introduces the subject, and is frequently followed by لَ with the predicate; as إِنَّ اللّٰهَ لَكَبِيرٌ, *verily God is great.* This the grammarians regard as an inceptive or inchoative *la* (§. 360, *c*, δ), the example given standing for لَإِنَّ اللّٰهَ كَبِيرٌ, whence it is sometimes called اللَّامُ المُزَحْلَقَةُ *the la that is pushed away* (*from its proper place*).—The form هِنَّ is said to occur in the compound لَهِنَّ for لَإِنَّ.

g) إِنَّمَا, restrictive, *only* (*dumtaxat*). Compounded of إِنَّ and مَا.

h) أَنَّى *how? whence?*

i) أَيْ, explicative, *that is*, frequently used by commentators.

j) إِي *yes, yea;* always followed by an oath, as إِي وَاللّٰهِ *yes, by God!* This formula is sometimes shortened into إِيَ اللّٰهِ, إِي اللّٰهِ, and إِ اللّٰهِ. The dialectic variety هِي is said to occur.—From إِي وَاللّٰهِ comes the vulgar أَيْوَهْ.

k) أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* أَيْنَمَا *wherever* (Heb. אַיִן in מֵאַיִן, אָנָה, אָן).

l) بَلْ, *nay, nay rather, not so, on the contrary, but* (Heb. בַּל, אֲבָל, Phœn. בל).

m) بَلَى *yes*, used in giving an affirmative answer to a

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negative question, or in affirming a negative preposition; as أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى *am I not your Lord? They said, Yes,* (*Thou art*); لَمْ يَقُمْ زَيْدٌ *Zèid did not stand up,* بَلَى *yes,* (*he did*).

n) بَيْنَا *while, whilst* (connected with the prep. بَيْنَ *between, among*).

o) ثَمَّ, in pause ثَمَّهْ, *there* (Heb. שָׁם, שָׁמָּה, Syr. ܬܡܢ).

p) جَيْرِ, sometimes جَيْرَ, *yes.*

q) فَقَطْ *only, solely, merely* (lit. *and enough*).

r) قَدْ, with the *Perfect, now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ, *I was hoping that he would come, and he is really come;* كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ, *he was hale and well, and now he is dead.* It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps,* as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ *the* (*habitual*) *liar sometimes speaks the truth,* in which case it is said to be used لِلتَّقْلِيلِ *to express rarity* or *paucity.*

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s) قَطُّ *ever;* always with the *Perfect* or *Jussive* and a *negative,* as مَا رَأَيْتُهُ قَطُّ, or لَمْ أَرَهُ قَطُّ, *I have never seen him.* Rarer forms are قَطْ, قُطُّ, قُطْ, and قَطِّ.

t) كَلَّا *not at all, by no means,* حَرْفُ الرَّدْعِ *the particle of repelling* or *averting;* as رَبِّي أَهَانَنِي كَلَّا *my Lord hath humbled* or *despised me; by no means.*

u) لَا, used *α*) as negative of the future and indefinite present, and as representative of the other negatives after وَ (*and*), *not;* *β*) as a prohibitive particle (*ne*), joined to the *Jussive.* It thus combines (like the Aram. לָא, לֵא) the significations of the Heb. לֹא and אַל.

v) لَمْ, negative of the *Perfect,* but always joined to the *Jussive* in the sense of the perfect, *not.*

w) لَمَّا *not yet,* joined to the *Jussive.*

x) لَنْ, a contraction for لَا أَنْ (i. e. لَا يَكُونُ أَنْ *it will not be that* —), *not,* joined to the *Subjunctive.*

y) مَا, negative of the definite or absolute present and of the perfect, *not.*

z) مَتَى *when?* Heb. מָתַי.

aa) نَعَمْ *yes* (abbreviated for نَعِمَ, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zèid stood up?* نَعَمْ *yes,* (*he has*); لَمْ يَقُمْ *he has not stood up,* نَعَمْ

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yes, (he has not). Other forms are نَعَمْ, and more rarely نِعِمْ, نَعَامْ, and نَعَمّ.

bb) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.

cc) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.

dd) هُنَا, demonstrative, *here;* whence are derived هَاهُنَا or هٰهُنَا, هُنَاكَ, and هُنَالِكَ (see §§. 342—344).

ee) هَنَّا (also هِنَّا and هُنَّا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هٰهُنَا, هَاهُنَا or هٰهُنَا, هَنَّاكَ, and هٰهُنَّاكَ.

363. The same substantives of which the accusatives serve as prepositions (§. 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E. g. بَعْدُ, مِنْ بَعْدُ, *afterwards;* تَحْتُ, مِنْ تَحْتُ, *beneath;* عَلُ مِنْ *above;* فَوْقُ, مِنْ فَوْقُ, *above;* قَبْلُ, مِنْ قَبْلُ, *before;* حَيْثُ *where,* مِنْ حَيْثُ *whence,* إِلَى حَيْثُ *whither;* حَيْثُمَا *wherever;* عَوْضُ (also عَوْضَ and عَوْضِ) *ever,* joined to the *Imperf. Indic.*, but always preceded by a *negative*, as لَا أُفَارِقُكَ عَوْضُ, *I will never leave you;* غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this.*

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following:

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أَبَدًا, referring to future time, *ever*, with a negative, *never*; جِدًّا *very, very much, extremely*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*; يَوْمًا *one day, once*; اَلْآنَ *now, at present*; اَلْيَوْمَ *today* (Æth. ዮም: *yōm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. מַגָּן); مَعًا *together*; etc. To the same class belong the following adverbs.

a) حِينَ *when* (lit., *at the time of* —).

b) رُبَّمَا *sometimes, perhaps*; lit., *O the quantity of that which* — (رُبَّ = Heb. רַב).

c) رَيْثَ, رَيْثَمَا, *whilst, during*.

d) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see §. 361, *b*); lit., *in the end*.

e) لَا سِيَّمَا, and, with the omission of the negative, سِيَّمَا, *above all, especially, particularly*; lit., *there is not the equal* or *like of* —. Rarer forms are لَا سِيَمَا and لَا سَيَّمَا.

f) كَيْفَ *how?*

g) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدُهُ *he alone*, وَحْدُهُمْ *they alone*. It is etymologically = יַחַד, but in sense = בַּד in לְבַדּוֹ, לְבַדָּם.

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Rem. *a.* In أَمْسِ, *yesterday*, Heb. אֶמֶשׁ, the kèsra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say بِالْأَمْسِ and الْأَمْسَ. Some of the Arabs used مُذْ أَمْسَ instead of مُذْ أَمْسِ, *since yesterday.*

Rem. *b.* لَيْتَ, *utinam, would that — !* and عَلَّ or لَعَلَّ, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as لَيْتَنِي *would that I — !* (rarely لَيْتِي), لَيْتَكَ, etc.; لَعَلِّي *perhaps I —* (rarely لَعَلَّنِي), لَعَلَّكَ, etc. — Dialectically, however, لَعَلَّ governs the genitive. The word has several rarer forms, viz. لَعَنَّ, أَنَّ, غَنَّ, عَنَّ, رَغَنَّ, and لَغَنَّ, لَأَنَّ, لَوَنَّ, رَعَلَّ.

C. The Conjunctions.

365. The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ الْعَطْفِ *connective particles*, or حُرُوفُ الشَّرْطِ *conditional particles*) are, like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:—

a) وَ (حَرْفُ عَطْفٍ), which connects words and clauses as a simple co-ordinative, *and* (Æth. ወ: *wa*, Heb. Aram. וְ).

b) فَ (حَرْفُ عَطْفٍ, or more exactly حَرْفُ تَرْتِيبٍ, *particle of classification* or *gradation*), which sometimes unites single words, indicating that the objects enumerated immediately

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succeed or are closely behind one another; but more usually connects two clauses, showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so, and thereupon, and consequently, for,* although in this last sense فَإِنَّ is more usually employed. In conditional sentences, فَ is used to separate the apodosis from the protasis, like the German *so;* and it also invariably introduces the apodosis after the disjunctive particle أَمَّا.

c) لِ. This may be α) لَامُ الْأَمْرِ *the* li *of command,* which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as لِيَطِبْ قَلْبُكَ *let thy heart be at ease.* When preceded by وَ or فَ, the kèsr is usually dropped, as فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي, *therefore let them hearken unto me, and believe in me.* Or it may be β) اللَّامُ النَّاصِبَةُ *the* li *which governs the verb in the Subjunctive of the Imperfect,* signifying *that, so that, in order that,* as تُبْ لِيَغْفِرَ لَكَ اللهُ *repent, that God may forgive thee.* This latter لِ is identical with the preposition لِ (§. 356, *c*), used لِلتَّعْلِيلِ to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller لِأَنْ or لِكَيْ.

367. The most common separable conjunctions are:—

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a) إِنْ *when, since,* of past time, and prefixed either to a nominal or a verbal preposition.

b) إِذَا *when,* usually denoting future time and implying a condition, in which case it is always prefixed to a verbal preposition. Both of these conjunctions, as well as إِذًا (§. 362, *b*), are connected with the obsolete noun إِذٌ, *time,* the genitive of which occurs, for example, in حِينَئِذٍ *at that time,* يَومَئِذٍ *on that day.* Compare Heb. אָז and אֲזַי, Chald. אֱדַיִן, Æth. ዳኅ: *now,* ማኅዜ: *when?*

c) أَمَّا, followed by فَ, *as for, as regards;* e. g. أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعمَلُونَ فِي البَحرِ *as for the ship, it belonged to poor men who worked on the sea.* The form أَيمَا also occurs. Used twice or oftener, it corresponds to the Greek μὲν—δὲ.

d) أَنْ *that, so that, in order that* (*ut*), *that* (*quod*). A dialectic variety is عَنْ. Compounds: كَأَنْ *as it were, as if;* لِأَنْ *that, in order that, because;* see *f*. Further: أَلَّا *that not* (*ut non, ne, quod non*), comp. of أَنْ and لَا (see §. 14, *b*); لِئَلَّا *in order that not* (*ideo ne*). — Like כִּי in Heb. and ὅτι in Gr., أَنْ also serves to introduce direct quotations (أَنِ المُفَسِّرَةُ *the explicative 'an*), as وَنُودُوا أَنْ تِلكُمُ الجَنَّةُ *and it shall be proclaimed to them, That is Paradise.*

e) إِنْ (حَرفُ شَرطٍ) *if,* dialectically هِنْ; وَإِنْ *although* (*etsi*),

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sometimes written وَأَنْ or وَنْ, to distinguish it from وَإِنْ *and if*, and hence called إِنِ الْوَصْلِيَّةُ; compounded with لَ (§. 361, *c*), لَئِنْ *verily if, if indeed*, Aram. אִן; Æth. ሆመ: *'ema*; Heb. אִם.—إِلَّا, compounded of إِنْ and لَا, *α*) *if not*, in which case it stands for a whole clause; *β*) حَرْفُ اسْتِثْنَاءٍ (exceptive particle), *unless, saving, except, but*, with a preceding negative, *only*. Heb. אִם־לֹא, Aram. אֶלָּא, إِلَّا; Æth. ኧለ: (*'allā*) *but*.—إِمَّا, rarely إِيمَا, compounded of إِنْ and مَا; إِمَّا . . . . وَإِمَّا . . . . or إِمَّا . . . . أَوْ . . . . *either* ——— *or* ———.

f) أَنَّ *that* (*quod*). It is followed by a noun or pronominal suffix in the *accus.*, but in the 1st pers. sing. أَنِّي is used as well as أَنَّنِي. The suffix هُ in this case often represents and anticipates a whole subsequent clause (ضَمِيرُ الْقِصَّةِ, or ضَمِيرُ الشَّأْنِ, *the pronoun of the story* or *fact*). See §. 362, *f*. — Compounds: كَأَنَّ *as it were, as if*; لِأَنَّ *because*. See *d*.

g) أَوْ *or* (*vel, sive*). Heb. אוֹ, Syr. ܐܘ.

h) ثُمَّ, ثُمَتَ (ثُمَّتْ, فُمَّ, فُمَتْ), *then, thereupon, next*; a حَرْفُ تَرْتِيبٍ (§. 366, *b*), connecting words and clauses, but implying succession at an interval. Connected with it is the adverb ثَمَّ (§. 362, *o*).

i) حَتَّى *till, until, until that, so that*; identical with the preposition, §. 358, *b*.

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j) كَيْ (حَرْفُ تَعْلِيلٍ, *a particle assigning the motive* or *reason*) *in order that,* with the *Subjunctive.* — Compounds: لِكَيْ *in order that,* كَيْلَا *in order that not.*

k) لٰكِنَّ, لٰكِنْ, often with وَ prefixed, *but, yet.* لٰكِنَّ is placed only before nouns and pronominal suffixes in the *accusative,* but in the 1st pers. sing. لٰكِنِّي is used as well as لٰكِنَّنِي.

l) لَمَّا *after, when* (*postquam*), with the *Perfect.*

m) لَوْ, hypothetical particle, *if* (Heb. לוּ).—Compounds: لَوْلَا, لَوْلَمْ, لَوْمَا, *if not.*

n) مَا (مَا الدَّيْمُومَةِ, *mā denoting duration*), *as long as,* with the *Perfect.*

D. The Interjections.

368. The interjections are called by the Arabs أَصْوَاتٌ, *sounds* or *tones.* Some of those most commonly in use are: أَ or آ (أَلِفُ النِّدَاءِ), أَيْ, أَيَا (هَيَا), *O! ho!* يَا *O!* before nouns in the nomin. or accus. *without* the article; أَيُّهَا, or يَا أَيُّهَا *O!* before nouns in the nomin. *with* the article; هَا *lo! see! there!* (see §. 344); أَهْ, أَهْ, أَهْ, or أَهْ, أَهْ, أَهْ, أَهَا; أَوْهِ (أَوْهْ), أَوِهِ, أَوِهْ, أَوِهِ, أَوِهْ, أَوْهِ (أَوْتَاهْ); أَوْهِ (أَوْاهْ), أَوَاهْ, أَوَاهْ (أَوْتَاهْ); هَاهْ (هَاهُ); وَا, وَاهًا, *Oh! ah! alas!* وَيْ *woe!* (Aram. ו, ס,

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Æth. ወየ: *vœ*); وَيْهًا, وَيْهِ, *come on!* هَلَا, أَلَا, *O! up! come!* حَيَّ *come!* followed by عَلَى, as حَيَّ عَلَى الصَّلَاةِ *come to prayer!* in composition, حَيْهَلَ or حَيْهَلْ, حَيْهَلًا or حَيْهَلَا (حَيْهَلًا or حَيْهَلَا), حَيَّهَلَكَ, with إِلَى or عَلَى, and also with بِ (in the sense of أَسْرِعْ *make haste,* or إِلْزَمْ *keep to,* or اُدْعُ *call*); هَيْتَ (هِيتَ) *come here!* هَلُمَّ *come here, bring here!* (Heb. הֲלֹם) as هَلُمَّ إِلَيْنَا *come here to us,* هَلُمَّ شُهَدَاءَكُمْ *bring here your witnesses;* هَيَّا, هِيَّ, and هَيَّا هَيَّا, *make haste;* وَاهًا, وَاهَا, وَاهَا, *O! excellent! bravo!* بَخٍ بَخٍ, بَخٍ بَخٍ, بَخٍ بَخٍ, etc., *well done! bravo! capital!* أُخٍّ, أُفَّةً, أُفًّا, أُفٍّ, أُفٍّ, أُفٍّ, أُفٍّ, أُفٍّ, أُفٍّ; إِخٍّ *ugh! faugh! fie!* صَهْ, صَهِ, *hush! silence!* إِيهًا *be silent! give up!* مَهْ, مَهِ, *stop! give up! let alone!* إِيهِ, إِيهِ *go on! proceed! say on!*—

Here too may be mentioned: α) calls to domestic animals; e. g., in driving horses, هَلَا; mules, عَدَسْ; camels, هَيْدَ or هِيدَ, حَوْبِ, حَاءَ; in making camels kneel, إِيخِ or هِيخِ, نَخْ; in calling camels to water, جُوتِ; in driving sheep or goats, هُسْ; in calling a dog, قُوسِ; in driving a dog away, هَجْ, هَجِ, هَجَا; β) words imitative of cries and sounds; e. g., مَاءَ (the bleat of an antelope), غَاقِ (the croak of a raven), شِيبِ (the

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sound made by the lips of a camel in drinking), طِيخِ طِيخِ (laughter), أَعْ أَعْ or هُعْ هُعْ (vomiting), طَاقِ (a blow), قَبْ (the stroke of a sword), طَقْ (the sound of a falling stone), طِقْ (the splash of a frog), etc.

Rem. *a.* يَا is sometimes written defectively; as يَرَسُولَ ٱللّٰهِ *O Apostle of God!* يَأَخِي *O my brother!* يَابْنَ عَمِّي *O son of my uncle!* — أَيُّهَا has a feminine أَيَّتُهَا, but the masc. form is often used even with feminine nouns.

Rem. *b.* The noun that follows وَا not unfrequently takes, instead of the usual terminations, the ending ـَا, in pause ـَاهْ; as وَا زَيْدَا, or وَا زَيْدَاهْ, *Oh Zeid!* وَا أَمِيرَ ٱلْمُؤْمِنِينَاهْ *alas for the Commander of the Believers!* If the noun ends in ĕlif maḳṣūra (ـَى), the ى is changed into ا, and a simple ه added, as وَا مُوسَاهْ, *Oh Moses!* though وَا مُوسَيَا may also be used. Instead of ـَا we sometimes find ـَى, as وَا أَسَفَى, or وَا حَرَبَى, *Oh my grief!*

Rem. *c.* From وَيْ (to which suffixes may be appended, as وَيْكَ *woe to thee!*) are formed the interjectional nouns وَيْحَ and وَيْلَ, whence we can say, for example, وَيْحَ لِزَيْدٍ, وَيْحًا لِزَيْدٍ, وَيْحَ زَيْدٍ, وَيْحَكَ, وَيْحَهُ, وَيْلَ لَهُ, وَيْلًا لَهُ, ٱلْوَيْلُ لَهُ, وَيْلِي, وَيْلَكَ, etc. The expression وَيْ لِأُمِّهِ or وَيْلَ لِأُمِّهِ is contracted into وَيْلُمِّهِ, usually written thus in one word. — Rarer interjectional nouns are وَيْبَ, وَيْسَ, and وَيْخَ.

Rem. *d.* Some of the Arabs decline هَاؤُمَّ like an Imperative; e. g.

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sing. fem. هَلُمِّي, dual هَلُمَّا, plur. masc. هَلُمُّوا, fem. هَلُمْنَ (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—هَيَّ takes the suffix of the 2nd pers., هَيَّكَ, or هَيْكَ, and is said to form a dual and plur., هَيُّوا, هَيُّوا. —هَا may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of أَخَذَ; as هَاكَهَا *take her!* Or a hèmza may be substituted for the ك, and the word declined as follows: sing. m. هَاءَ, f. هَاءِ; dual هَاؤُمَا, plur. m. هَاؤُمْ, f. هَاؤُنَّ; as هَاؤُمُ اقْرَءُوا كِتَابِيَهْ, *take, read my book.* Other varieties are: هَأْ (like هَبْ), f. هَائِي, etc.; هَاءِ (like رَامِ), f. هَائِي, etc.; and هَاءَكَ, f. هَائِكِ, etc.

REM. *e.* إِذْ and إِذَا are often employed in the sense of *lo! see! behold!* إِذْ is used after بَيْنَا and بَيْنَمَا, *while*, and is followed by a verb stating a fact, as بَيْنَا زَيْدٌ قَائِمٌ إِذْ رَأَى عَمْرًا *while Zèid was standing, behold, he saw 'Amr*; فَبَيْنَمَا الْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ *for while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمُفَاجَأَةِ, or إِذَا الْفُجَائِيَّةِ, that is to say *'idā indicating something unexpected*, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ *I went out, and lo, Zèid was at the door*; بَيْنَمَا نَحْنُ بِمَكَانِ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا *while we were in such and such a place, lo, Zèid came upon us.*

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PARADIGMS

OF THE

VERBS.

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TABLE I. ACTIVE.

Perfect.	*Imperfect.*				
	Indic.	*Subj.*	*Jussive.*	*Energ* I.	*Energ.* II.
Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلَنْ
f. قَتَلَتْ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ
2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ
f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلِنْ
1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلَ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلَنْ
Dual. 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِّ	...
f. قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	...
2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	...
Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُنَّ	يَقْتُلُنْ
f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَانِّ	...
2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُنَّ	تَقْتُلُنْ
f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَانِّ	...
1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلَ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلَنْ

N. Ag.	*N. Verbi.*	*Imperative.*		
		Simple.	*En.* I.	*En.* II.
Sing. m. قَاتِلٌ	قَتْلٌ	Sing. 2. m. اُقْتُلْ	اُقْتُلَنَّ	اُقْتُلَنْ
f. قَاتِلَةٌ		f. اُقْتُلِي	اُقْتُلِنَّ	اُقْتُلُنَّ
		Dual. 2. c. اُقْتُلَا	اُقْتُلَانِّ	...
		Plur. 2. m. اُقْتُلُوا	اُقْتُلُنَّ	اُقْتُلُنْ
		f. اُقْتُلْنَ	اُقْتُلْنَانِّ	

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TABLE II. PASSIVE.

Perfect.	*Imperfect.*				
	Indic.	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3. m. قُتِلَ	يُقتَل	يُقتَل	يُقتَل	يُقتَلَنَّ	يُقتَلَنْ
f. قُتِلَتْ	تُقتَل	تُقتَل	تُقتَل	تُقتَلَنَّ	تُقتَلَنْ
2. m. قُتِلْتَ	تُقتَل	تُقتَل	تُقتَل	تُقتَلَنَّ	تُقتَلَنْ
f. قُتِلْتِ	تُقتَلِين	تُقتَلِي	تُقتَلِي	تُقتَلَنَّ	تُقتَلَنْ
1. c. قُتِلْتُ	أُقتَل	أُقتَل	أُقتَل	أُقتَلَنَّ	أُقتَلَنْ
Dual. 3. m. قُتِلَا	يُقتَلَانِ	يُقتَلَا	يُقتَلَا	يُقتَلَانِّ	...
f. قُتِلَتَا	تُقتَلَانِ	تُقتَلَا	تُقتَلَا	تُقتَلَانِّ	...
2. c. قُتِلْتُمَا	تُقتَلَانِ	تُقتَلَا	تُقتَلَا	تُقتَلَانِّ	...
Plur. 3. m. قُتِلُوا	يُقتَلُون	يُقتَلُوا	يُقتَلُوا	يُقتَلُنَّ	يُقتَلُنْ
f. قُتِلْنَ	يُقتَلْنَ	يُقتَلْنَ	يُقتَلْنَ	يُقتَلْنَانِّ	...
2. m. قُتِلْتُمْ	تُقتَلُون	تُقتَلُوا	تُقتَلُوا	تُقتَلُنَّ	تُقتَلُنْ
f. قُتِلْتُنَّ	تُقتَلْنَ	تُقتَلْنَ	تُقتَلْنَ	تُقتَلْنَانِّ	...
1. c. قُتِلْنَا	نُقتَل	نُقتَل	نُقتَل	نُقتَلَنَّ	نُقتَلَنْ

Nom. Pat. Sing. m. مَقتُولٌ f. مَقتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi.

Perf.	*Imperf.*	*Imperat.*	*N. Verbi.*
Sing. 3. m. جَلَسَ	يَجلِسُ	اِجلِسْ	جُلُوسٌ
رَفَعَ	يَرفَعُ	اِرفَعْ	رَفعٌ
فَرِقَ (2. m. فَرِقْتَ)	يَفرَقُ	اِفرَقْ	فَرَقٌ
خَشُنَ (2. m. خَشُنْتَ)	يَخشُنُ	اُخشُنْ	خُشُونَةٌ
			خَشَانَةٌ

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TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَّلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
N. Ag.	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتِلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ تَقْتِلَةٌ	قِتَالٌ مُقَاتَلَةٌ	إِقْتَالٌ	تَقَتُّلٌ	تَقَاتُلٌ
Passive Perf.	قُتِّلَ	قُوتِلَ	أُقْتِلَ	تُقُتِّلَ	تُقُوتِلَ
Imperf.	يُقَتَّلُ	يُقَاتَلُ	يُقْتَلُ	يُتَقَتَّلُ	يُتَقَاتَلُ
Nom. Pat.	مُقَتَّلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

TABLE IV. THE QUADRI-

Active.

	I.	II.	III.	IV.
Perf.	قَمْطَرَ	تَقَمْطَرَ	اِقْمَنْطَرَ	اِقْمَطَرَّ
Imperf.	يُقَمْطِرُ	يَتَقَمْطَرُ	يَقْمَنْطِرُ	يَقْمَطِرُّ
Imperat.	قَمْطِرْ	تَقَمْطَرْ	اِقْمَنْطِرْ	اِقْمَطِرِرْ
N. Ag.	مُقَمْطِرٌ	مُتَقَمْطِرٌ	مُقْمَنْطِرٌ	مُقْمَطِرٌّ
N. Verbi.	قَمْطَرَةٌ قِمْطَارٌ	تَقَمْطُرٌ	اِقْمِنْطَارٌ	اِقْمِطْرَارٌ

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OF THE STRONG VERB.

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَّ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ	يَقْتَالُّ
اِنْقَتَلْ	اِقْتَتِلْ	اِقْتَلِلْ	اِسْتَقْتِلْ	اِقْتَالِلْ
مُنْقَتَلٌ	مُقْتَتَلٌ	مُقْتَلٌّ	مُسْتَقْتَلٌ	مُقْتَالٌّ
اِنْقِتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيلَالٌ

اُنْقُتِلَ	اُقْتُتِلَ	اُسْتُقْتِلَ
يُنْقَتَلُ	يُقْتَتَلُ	يُسْتَقْتَلُ
مُنْقَتَلٌ	مُقْتَتَلٌ	مُسْتَقْتَلٌ

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.
Perf.	قُمْطِرَ	تُقُمْطِرَ	اُقْمُنْطِرَ	اُقْمُطِرَّ
Imperf.	يُقَمْطَرُ	يُتَقَمْطَرُ	يُقَمْنَطَرُ	يُقَمْطَرُّ
N. Pat.	مُقَمْطَرٌ	مُتَقَمْطَرٌ	مُقَمْنَطَرٌ	مُقَمْطَرٌّ

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ACTIVE.

	Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*Energ* I.	*Energ.* II.
Sing. 3. m.	مدّ	يمدّ	يمدّ	يمدّ	يمدّنّ	يمدّنْ
f.	مدّتْ	تمدّ	تمدّ	تمدّ	تمدّنّ	تمدّنْ
2. m.	مددتَ	تمدّ	تمدّ	تمدّ	تمدّنّ	تمدّنْ
f.	مددتِ	تمدّينَ	تمدّي	تمدّي	تمدّنّ	تمدّنْ
1. c.	مددتُ	أمدّ	أمدّ	أمدّ	أمدّنّ	أمدّنْ
Dual. 3. m.	مدّا	يمدّانِ	يمدّا	يمدّا	يمدّانّ	...
f.	مدّتا	تمدّانِ	تمدّا	تمدّا	تمدّانّ	...
2. c.	مددتما	تمدّانِ	تمدّا	تمدّا	تمدّانّ	...
Plur. 3. m.	مدّوا	يمدّونَ	يمدّوا	يمدّوا	يمدّنّ	يمدّنْ
f.	مددنَ	يمددنَ	يمددنَ	يمددنَ	يمددنانّ	...
2. m.	مددتمْ	تمدّونَ	تمدّوا	تمدّوا	تمدّنّ	تمدّنْ
f.	مددتنّ	تمددنَ	تمددنَ	تمددنَ	تمددنانّ	...
1. c.	مددنا	نمدّ	نمدّ	نمدّ	نمدّنّ	نمدّنْ

	N. Ag.	*N. Verbi.*
Sing. m.	مادّ	مدّ
f.	مادّةٌ	

Imperative.

	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	امددْ	امددنّ	امددنْ
f.	امددي	امددنّ	امددنْ
Dual. 2. c.	امدّا	امددانّ	...
Plur. 2. m.	امدّوا	امددنّ	امددنْ
f.	امددنَ	امددنانّ	...

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PASSIVE.

Perfect.	*Imperfect.*				
	Indic.	*Subj.*	*Jussive.*	*En.* I.	*En.* II.
Sing. 3. m. مُدَّ	يُمَدُّ	يُمَدَّ	يُمَدَّ	يُمَدَّنِ	يُمَدَّنْ
f. مُدَّتْ	تُمَدُّ	تُمَدَّ	تُمَدَّ	تُمَدَّنِ	تُمَدَّنْ
2. m. مُدِدْتَ	تُمَدُّ	تُمَدَّ	تُمَدَّ	تُمَدَّنِ	تُمَدَّنْ
f. مُدِدْتِ	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدَّنِ	تُمَدَّنْ
1. c. مُدِدْتُ	أُمَدُّ	أُمَدَّ	أُمَدَّ	أُمَدَّنِ	أُمَدَّنْ
Dual. 3. m. مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِّ	...
f. مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِّ	...
2. c. مُدِدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِّ	...
Plur. 3. m. مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدَّنَ	يُمَدُّنْ
f. مُدِدْنَ	يُمْدَدْنَ	يُمْدَدْنَ	يُمْدَدْنَ	يُمْدَدْنَانِّ	...
2. m. مُدِدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدَّنَ	تُمَدُّنْ
f. مُدِدْتُنَّ	تُمْدَدْنَ	تُمْدَدْنَ	تُمْدَدْنَ	تُمْدَدْنَانِّ	...
1. c. مُدِدْنَا	نُمَدُّ	نُمَدَّ	نُمَدَّ	نُمَدَّنِ	نُمَدَّنْ

Nom. Pat. Sing. m. مُمَدُّودٌ, f. مُمَدُودَةٌ.

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

Perf.	*Imperf.*	*Jussive.*	*Imperat.*
Sing. 3. m. ...	...	يَمِدَّ or يَمِدْ	مِدَّ or مِدْ
فَرَّ	يَفِرُّ	يَفِرَّ, يَفِرْ, or يَفِرّ	فِرَّ, فِرْ, or اِفِرّ
مَلَّ, (2. m. مَلَلْتَ)	يَمِلُّ	يَمِلَّ, يَمِلْ, or يَمِلّ	مِلَّ, مِلْ, or اِمِلّ

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TABLE V. *b*. DERIVED FORMS OF THE VERBUM MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مادد	امد	تمادد	انفل	امتد	استمد
	or مادّ		or تمادّ			
Imperf.	يمادد	يمد	يتمادد	ينفل	يمتد	يستمد
	or يمادّ		or يتمادّ			
Imperat.	مادد	امدد	تمادد	انفلل	امتدد	استمدد
		or امدّ				or استمدّ
N. Ag.	ممادد	ممد	متمادد	منفل	ممتد	مستمد
	or ممادّ		or متمادّ			
N. Verbi.	مداد	امداد	تمادد	انفلال	امتداد	استمداد
	or ممادّة	ممادّة	or تمادّ			
Passive Perf.	مودد	امد	تمودد	انفل	امتد	استمد
Imperf.	يمادد	يمد	يتمادد	ينفل	يمتد	يستمد
	or يمادّ		or يتمادّ			
N. Pat.	ممادد	ممد	متمادد	منفل	ممتد	مستمد
	or ممادّ		or متمادّ			

The remaining forms present no irregularity; e. g.

	Perf.	*Imperf.*	*Imperat.*	*N. Ag. et Pat.*	*N. Verbi.*
II. Act.	مدد	يمدد	مدد	ممدد	تمديد
Pass.	مدد	يمدد		ممدد	
V. Act.	تمدد	يتمدد	تمدد	متمدد	تمدد
Pass.	تمدد	يتمدد		متمدد	

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TABLE VI. VERBUM PRIMÆ RAD. HÈMZATÆ.

	I.		II.	III.	IV.	V.	VI.
Active Perf.	اسر	اثر	اثّر	اثر	اثر	تاثر	تواثر or تـاثـر
Imperf.	ياسِر	ياثر	يوثِّر	يواثِر	يوثِر	يتاثر	يتواثر or يتـاثـر
Imperat.	اِيسِر	اوثر	اثِّر	اثِر	اثِر	تاثر	تواثر or تـاثـر
N. Ag.	اسِر		موثِّر	مواثِر	موثِر	متاثر	متواثِر or متـاثـر
N. Verbi.	اسر		تاثِير	اثار مواثرة	ايثار	تـاثـر	تواثر or تـاثـر
Passive Perf.	اسِر		اثِّر	اوثِر	اوثِر	توثِر	تووثِر or تـوثـر
Imperf.	يوسر		يوثّر	يواثر	يوثر	يتاثر	يتواثر or يتـاثـر
N. Pat.	ماسور		موثّر	مواثر	موثر	متاثر	متواثر or متـاثـر

	Perf.	Imperf.	Imperat.	N. Ag. et. Pat.	N. Verbi.
VIII. Act.	اِيتثر	ياتثِر	اِيتثِر	موتثِر	اِيتثار
Pass.	اوتثِر	يوتثر		موتثر	
X. Act.	اِستاثر	يستاثِر	اِستاثِر	مستاثِر	اِستئثار
Pass.	استوثِر	يستاثر		مستاثر	

The seventh form is wanting in verbs of this class, according to §. 113.

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TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئِرَ	بَؤُسَ	لَأَمَ	لَاءَمَ	اَلْأَمَ
Imperf.	يَسْأَلُ يَسْئَلُ	يَسْأَرُ يَسْئِرُ	يَبْؤُسُ	يَلْئِمُ	يُلَاءِمُ	يُلْئِمُ
Imperat.	اِسْأَلْ اِسْئَلْ	اِسْأَرْ اِسْئِرْ	اُبْؤُسْ	لَئِمْ	لَاءِمْ	اَلْئِمْ
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مُلْئِمٌ	مُلَاءِمٌ	مُلْئِمٌ
N. Verbi.	سُؤَالٌ	سُؤْرٌ	بُؤْسٌ	تَلْئِيمٌ	مُلَاءَمَةٌ	اِلْآمٌ
Passive Perf.	سُئِلَ			لُئِمَ	لُوئِمَ	اُلْئِمَ
Imperf.	يُسْأَلُ يُسْئَلُ			يُلْأَمُ	يُلَاءَمُ	يُلْآمُ
N. Pat.	مَسْئُولٌ			مُلْأَمٌ	مُلَاءَمٌ	مُلْآمٌ

	V.	VI.	VII.	VIII.	X.
Active Perf.	تَلَأَّمَ	تَلَاءَمَ	اِنْجَأَثَ	اِلْتَأَمَ	اِسْتَلْأَمَ
Imperf.	يَتَلَأَّمُ	يَتَلَاءَمُ	يَنْجَئِثُ	يَلْتَئِمُ	يَسْتَلْئِمُ
Imperat.	تَلَأَّمْ	تَلَاءَمْ	اِنْجَئِثْ	اِلْتَئِمْ	اِسْتَلْئِمْ
N. Ag.	مُتَلَئِّمٌ	مُتَلَاءِمٌ	مُنْجَئِثٌ	مُلْتَئِمٌ	مُسْتَلْئِمٌ
N. Verbi.	تَلَؤُّمٌ	تَلَاؤُمٌ	اِنْجِئَاثٌ	اِلْتِئَامٌ	اِسْتِلْآمٌ
Passive Perf.	تُلُئِّمَ	تُلُوئِمَ	اُنْجُئِثَ	اُلْتُئِمَ	اُسْتُلْئِمَ
Imperf.	يُتَلَأَّمُ	يُتَلَاءَمُ	يُنْجَأَثُ	يُلْتَأَمُ	يُسْتَلْأَمُ
N. Pat.	مُتَلَأَّمٌ	مُتَلَاءَمٌ	مُنْجَأَثٌ	مُلْتَأَمٌ	مُسْتَلْأَمٌ

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TABLE VIII. VERBUM TERTIÆ RAD. HÈMZATÆ.

	I.				II.	III.
Active Perf. 3. s. m.	برا	هنا	خطِى	دنو	برّا	بارا
f.	برات	هنات	خطئت	دنوت	برّات	بارات
2. s. m.	برأت	هنأت	خطئت	دنوت	برّأت	بارأت
Imperf.	يبرا	يهنِى	يخطا	يدنو	يبرِّى	يبارِى
Imperat.	اِبرا	اِهنِى	اِخطا	ادنو	برِّى	بارِى
N. Ag.	بارٍ	هانٍ	خاطٍ	دانٍ	مبرٍّ	مبارٍ
N. Verbi.	برءٌ	هنٌ	خطاءٌ	دناءةٌ دنوءةٌ	تبرِئةٌ تجرِيءٌ	مبارءةٌ
Passive Perf.	برِى	هنِى	خطِى		برِّى	بورِى
Imperf.	يبرا	يهنا	يخطا		يبرّا	يبارا
N. Pat.	مبروءٌ	مهنوءٌ	مخطوءٌ		مبرّا	مبارا

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	ابرا	تبرا	تبارا	اِنسبا	اِهتنا	اِستبرا
Imperf.	يبرِى	يتبرا	يتبارا	ينسبِى	يهتنِى	يستبرِى
Imperat.	ابرِى	تبرا	تبارا	اِنسبِى	اِهتنِى	اِستبرِى
N. Ag.	مبرٍ	متبرٍ	متبارٍ	منسبٍ	مهتنٍ	مستبرٍ
N. Verbi.	اِبراءٌ	تبرو	تبارو	اِنسباءٌ	اِهتناءٌ	اِستبراءٌ
Passive Perf.	ابرِى	تبرِى	تبورِى	انسبِى	اهتنِى	استبرِى
Imperf.	يبرا	يتبرا	يتبارا	ينسبا	يهتنا	يستبرا
N. Pat.	مبرا	متبرا	متبارا	منسبا	مهتنا	مستبرا

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	I.				
Active Perf.	وعد	ورث	وضع	وجل	ود	يسر
Imperf.	يعد	يرث	يضع	يوجل	يود	ييسر
Imperat.	عد	رث	ضع	ايجل	ايدد	ايسر
N. Verbi.	وعد عدة	ورث رثة	وضع ضعة	وجل	ود	يسر
Passive Perf.	وعد	ورث	وضع		ود	يسر
Imperf.	يوعد	يورث	يوضع		يود	يوسر
N. Pat.	موعود	موروث	موضوع		مودود	ميسور

	IV.		VIII.		X.	
Active Perf.	اوجب	ايسر	اتسر	اتعد	استوعد	استيسر
Imperf.	يوجب	يوسر	يتسر	يتعد	يستوعد	يستيسر
Imperat.	اوجب	ايسر	اتسر	اتعد	استوعد	استيسر
N. Ag.	موجب	موسر	متسر	متعد	مستوعد	مستيسر
N. Verbi.	ايجاب	ايسار	اتسار	اتعاد	استيعاد	استيسار
Passive Perf.	اوجب	اوسر	اتسر	اتعد	استوعد	استوسر
Imperf.	يوجب	يوسر	يتسر	يتعد	يستوعد	يستيسر
N. Pat.	موجب	موسر	متسر	متعد	مستوعد	مستيسر

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ACTIVE VOICE OF THE FIRST FORM.

Perfect.		*Imperfect.*				
		Indic.	*Subj.*	*Jussive.*	*En.* I.	*En.* II.
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يُقَوَّلْنَ
f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تُقَوَّلْنَ
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تُقَوَّلْنَ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تُقَوَّلْنَ
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أُقَوَّلْنَ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِّ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِّ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِّ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُنَّ	يُقَوَّلْنَ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَانِّ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُنَّ	تُقَوَّلْنَ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَانِّ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نُقَوَّلْنَ

N. Ag.		*N. Verbi.*	*Imperative.*		
				Simple.	*En.* I.	*En.* II.
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قَوِّلْنَ
f.	قَائِلَةٌ		f.	قُولِي	قُولِنَّ	قَوِّلْنَ
			Dual. 2. c.	قُولَا	قُولَانِّ	...
			Plur. 2. m.	قُولُوا	قُولُنَّ	قَوِّلْنَ
			f.	قُلْنَ	قُلْنَانِّ	...

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ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	*Imperfect.*				
		Indic.	*Subj.*	*Jussive.*	*En.* I.	*En.* II.
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يُسَيِّرَنَّ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تُسَيِّرَنَّ
2. m.	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تُسَيِّرَنَّ
f.	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرِنَّ	تُسَيِّرِنَّ
1. c.	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أُسَيِّرَنَّ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِّ	. . .
f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِّ	. . .
2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِّ	. . .
Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُنَّ	يُسَيِّرُنَّ
f.	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَانِّ	. . .
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُنَّ	تُسَيِّرُنَّ
f.	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَانِّ	. . .
1. c.	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نُسَيِّرَنَّ

	N. Ag.	*N. Verbi.*
Sing. m.	سَائِرٌ	سَيْرٌ
f.	سَائِرَةٌ	

Imperative.

	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	سِرْ	سِيرَنَّ	سَيِّرَنَّ
f.	سِيرِي	سِيرِنَّ	سَيِّرِنَّ
Dual. 2. c.	سِيرَا	سِيرَانِّ	. . .
Plur. 2. m.	سِيرُوا	سِيرُنَّ	سَيِّرُنَّ
f.	سِرْنَ	سِرْنَانِّ	. . .

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TABLE XII. VERBA MEDIÆ RAD. و ET ى.

Passive Voice of the First Form.

Perfect.		*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ	يُقَالَنَّ	يُقَالَنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ
2. m.	قِلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ
f.	قِلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالَنْ
1. c.	قِلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَالَنَّ	أُقَالَنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِّ	...
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِّ	...
2. c.	قِلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِّ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُنَّ	يُقَالُنْ
f.	قِلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَانِّ	...
2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُنَّ	تُقَالُنْ
f.	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَانِّ	...
1. c.	قِلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَالَنَّ	نُقَالَنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ ,مَبِيعٌ

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TABLE XIII. VERBA MEDIÆ RAD. و ET ى.

The Derived Forms.

Active	IV.	VII.	VIII.	X.
Perfect. 3. s. m.	أَقَالَ	إِنْشَالَ	إِقْتَالَ	إِسْتَقَامَ
2. s. m.	أَقَلْتَ	إِنْشَلْتَ	إِقْتَلْتَ	إِسْتَقَمْتَ
Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	إِنْشَلْ	إِقْتَلْ	إِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	إِقَالَةٌ	إِنْشِيَالٌ	إِقْتِيَالٌ	إِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	أُنْشِيلَ	أُقْتِيلَ	أُسْتُقِيمَ
Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَيَّرَ قَوَّلَ	سَايَرَ قَاوَلَ	تَسَيَّرَ تَقَوَّلَ	تَسَايَرَ تَقَاوَلَ
Imperf.	يُسَيِّرُ يُقَوِّلُ	يُسَايِرُ يُقَاوِلُ	يَتَسَيَّرُ يَتَقَوَّلُ	يَتَسَايَرُ يَتَقَاوَلُ
N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مُسَايَرَةٌ مُقَاوَلَةٌ	تَسَيُّرٌ تَقَوُّلٌ	تَسَايُرٌ تَقَاوُلٌ
Passive Perf.	سُيِّرَ قُوِّلَ	سُوِيرَ قُوِيلَ	تُسُيِّرَ تُقُوِّلَ	تُسُوِيرَ تُقُوِيلَ

IX. Perf.	اِسْوَدَّ	Imperf. يَسْوَدُّ	N. Verbi. اِسْوِدَادٌ
XI.	اِسْوَادَّ	يَسْوَادُّ	اِسْوِيدَادٌ

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ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	*Imperfect.*				
		Indic.	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُوَ	يَنْدُ	يَنْدُونَّ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُوَ	تَنْدُ	تَنْدُونَّ	تَنْدُونْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُوَ	تَنْدُ	تَنْدُونَّ	تَنْدُونْ
f.	نَدَوْتِ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِنَّ	تَنْدِنْ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُوَ	أَنْدُ	أَنْدُونَّ	أَنْدُونْ
Dual. 3. m.	نَدَوَا	يَنْدُوَانِ	يَنْدُوَا	يَنْدُوَا	يَنْدُوَانِّ	...
f.	نَدَتَا	تَنْدُوَانِ	تَنْدُوَا	تَنْدُوَا	تَنْدُوَانِّ	...
2. c.	نَدَوْتُمَا	تَنْدُوَانِ	تَنْدُوَا	تَنْدُوَا	تَنْدُوَانِّ	...
Plur. 3. m.	نَدَوْا	يَنْدُونَ	يَنْدُوا	يَنْدُوا	يَنْدُونَّ	يَنْدُونْ
f.	نَدَوْنَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَانِّ	...
2. m.	نَدَوْتُمْ	تَنْدُونَ	تَنْدُوا	تَنْدُوا	تَنْدُونَّ	تَنْدُونْ
f.	نَدَوْتُنَّ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَانِّ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُوَ	نَنْدُ	نَنْدُونَّ	نَنْدُونْ

	N. Ag.	*N. Verbi.*
Sing. m.	نَادٍ	نَدْو
f.	نَادِيَةٌ	

Imperative.

	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	اُنْدُ	اُنْدُونَّ	اُنْدُونْ
f.	اُنْدِي	اُنْدِنَّ	اُنْدِنْ
Dual. 2 c.	اُنْدُوَا	اُنْدُوَانِّ	...
Plur. 2. m.	اُنْدُوا	اُنْدُونَّ	اُنْدُونْ
f.	اُنْدُونَ	اُنْدُونَانِّ	...

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ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	*Imperfect.*				
		Indic.	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3. m.	رَمَى	يَرْمِي	يَرْمِيَ	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنْ
f.	رَمَتْ	تَرْمِي	تَرْمِيَ	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنْ
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِيَ	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنْ
f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	تَرْمِينَّ	تَرْمِينْ
1. c.	رَمَيْتُ	أَرْمِي	أَرْمِيَ	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنْ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِّ	...
f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِّ	...
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِّ	...
Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنْ
f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَانِّ	...
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنْ
f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَانِّ	...
1. c.	رَمَيْنَا	نَرْمِي	نَرْمِيَ	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنْ

	N. Ag.	*N. Verbi.*
Sing. m.	رَامٍ	رَمْيٌ
f.	رَامِيَةٌ	

	Imperative.		
	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	اِرْمِ	اِرْمِيَنَّ	اِرْمِيَنْ
f.	اِرْمِي	اِرْمِيَنَّ	اِرْمِينْ
Dual. 2. c.	اِرْمِيَا	اِرْمِيَانِّ	...
Plur. 2. m.	اِرْمُوا	اِرْمُنَّ	اِرْمُنْ
f.	اِرْمِينَ	اِرْمِينَانِّ	...

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MEDIÆ RAD. KÈSRATÆ.

ACTIVE VOICE OF THE FIRST FORM.

	Perfect.	*Imperfect.*				
		Indic.	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3. m.	رَضِيَ	يرضى	يرضى	يرضَ	يرضينّ	يرضينْ
f.	رَضِيَتْ	ترضى	ترضى	ترضَ	ترضينّ	ترضينْ
2. m.	رَضِيتَ	ترضى	ترضى	ترضَ	ترضينّ	ترضينْ
f.	رَضِيتِ	ترضين	ترضى	ترضَى	ترضينّ	ترضينْ
1. c.	رَضِيتُ	أرضى	أرضى	أرضَ	أرضينّ	أرضينْ
Dual. 3. m.	رَضِيَا	يرضيانِ	يرضيا	يرضيا	يرضيانّ	...
f.	رَضِيَتَا	ترضيانِ	ترضيا	ترضيا	ترضيانّ	...
2. c.	رَضِيتُمَا	ترضيانِ	ترضيا	ترضيا	ترضيانّ	...
Plur. 3. m.	رَضُوا	يرضون	يرضوا	يرضوا	يرضونّ	يرضونْ
f.	رَضِينَ	يرضينَ	يرضينَ	يرضينَ	يرضينانّ	...
2. m.	رَضِيتُمْ	ترضون	ترضوا	ترضوا	ترضونّ	ترضونْ
f.	رَضِيتُنَّ	ترضينَ	ترضينَ	ترضينَ	ترضينانّ	...
1. c.	رَضِينَا	نرضى	نرضى	نرضَ	نرضينّ	نرضينْ

	N. Ag.	*N. Verbi.*
Sing. m.	رَاضٍ	رِضًا
f.	رَاضِيَةٌ	رِضْوَانٌ

Imperative.

	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	اِرْضَ	اِرْضينّ	اِرْضينْ
f.	اِرْضَى	اِرْضينّ	اِرْضينْ
Dual. 2. c.	اِرْضَيَا	اِرْضيانّ	...
Plur. 2. m.	اِرْضَوا	اِرْضونّ	اِرْضونْ
f.	اِرْضَينَ	اِرْضينانّ	...

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PASSIVE VOICE OF THE FIRST FORM.

Perfect.	*Imperfect.*				
	Indic.	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3 m. نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيْنِّ	يُنْدَيْنَّ
f. نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنِّ	تُنْدَيْنَّ
2. m. نُدِيتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنِّ	تُنْدَيْنَّ
f. نُدِيتِ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنِّ	تُنْدَيْنَّ
1. c. نُدِيتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيْنِّ	أُنْدَيْنَّ
Dual. 3. m. نُدِيَا	يُنْدَيَانِ	يُنْدَيَا	يُنْدَيَا	يُنْدَيَانِّ	. . .
f. نُدِيَتَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِّ	. . .
2. c. نُدِيتُمَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِّ	. . .
Plur. 3. m. نُدُوا	يُنْدَوْنَ	يُنْدَوْا	يُنْدَوْا	يُنْدَوُنَّ	يُنْدَوُنَّ
f. نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِّ	. . .
2. m. نُدِيتُمْ	تُنْدَوْنَ	تُنْدَوْا	تُنْدَوْا	تُنْدَوُنَّ	تُنْدَوُنَّ
f. نُدِيتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِّ	. . .
1. c. نُدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيْنِّ	نُنْدَيْنَّ

Nom. Pat. Sing. m. مُنْدًى f. مُنْدَوَةٌ

مُرْمًى مُرْمِيَةٌ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ى.

The Derived Forms.

Active	II.	III.	IV.	V.	VI.
Perf.	قَضَّى	قَاضَى	أَقضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقَضِّي	يُقَاضِي	يُقضِي	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِّ	قَاضِ	أَقضِ	تَقَضَّ	تَقَاضَ
N. Ag. m.	مُقَضٍّ	مُقَاضٍ	مُقضٍ	مُتَقَضٍّ	مُتَقَاضٍ
f.	مُقَضِّيَةٌ	مُقَاضِيَةٌ	مُقضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقَضِّيَةٌ	مُقَاضَاةٌ قَضَاءٌ	إِقضَاءٌ	تَقَضٍّ	تَقَاضٍ
Passive					
Perf.	قُضِّيَ	قُوضِيَ	أُقضِيَ	تُقُضِّيَ	تُقُوضِيَ
Imperf.	يُقَضَّى	يُقَاضَى	يُقضَى	يَتَقَضَّى	يَتَقَاضَى
N. Pat. m.	مُقَضًّى	مُقَاضًى	مُقضًى	مُتَقَضًّى	مُتَقَاضًى
f.	مُقَضَّاةٌ	مُقَاضَاةٌ	مُقضَاةٌ	مُتَقَضَّاةٌ	مُتَقَاضَاةٌ

	Perf.	*Imperf.*	*Imperat.*	*N. Ag. et Pat.*	*N. Verbi.*
VII. Act.	اِنقَضَى	يَنقَضِي	اِنقَضِ	مُنقَضٍ	اِنقِضَاءٌ
Pass.	اُنقُضِيَ	يُنقَضَى		مُنقَضًى	
VIII. Act.	اِقتَضَى	يَقتَضِي	اِقتَضِ	مُقتَضٍ	اِقتِضَاءٌ
Pass.	اُقتُضِيَ	يُقتَضَى		مُقتَضًى	
X. Act.	اِستَقضَى	يَستَقضِي	اِستَقضِ	مُستَقضٍ	اِستِقضَاءٌ
Pass.	اُستُقضِيَ	يُستَقضَى		مُستَقضًى	

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